

*The Philosophy
of the
I Ching*

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Preface

The title of this book was chosen as the best explanation of its contents. The everyday bookstore browser will pick up this book because it contains an explanation of the *I Ching* way. But, in the larger meaning of philosophy, there is no such thing as a philosophy of the *I Ching*. It is no system of belief, nor is it a systematized explanation of our existence. The philosophical explanation given in Book II of the *I Ching* was written a thousand years after the oldest part—Book I—originated, in an attempt to explain its cosmological basis. This explanation avoids making a philosophical statement. Similarly, I have not attempted to give a complete philosophical system, as philosophers do, but have tried to indicate the way of the *I Ching* as it helps us solve problems, and as it guides us to an understanding of the higher life of the spirit.

Using the *I Ching* as a daily guide leads us through a process of self-development that satisfies our innate search for the meaning of existence. Our understanding does not come by way of intellectual study, but through experiences that cause us to penetrate the deepest reaches of our intuitive awareness. In time, we learn to depend upon that awareness as the most appropriate basis for action. Cultivating and depending upon that awareness is the way of the *I Ching*.

This book is based on a series of six lectures given in Snow and Lexington, Massachusetts, in 1980 and 1981. These lectures served as an overview—not a comprehensive, but a minimum overview. In this book I have elaborated on, and expanded, this highly condensed material.

In organizing this overview, I have devoted myself entirely to the message of the *I Ching* as it has communicated itself to me. I have avoided inserting into it any *a priori* belief system by comparing it to my own protestant Christian background. In the same way I have avoided incorporating into it other

philosophical systems which are similar. Rather, I have tried to be a servant and adherent, than a commentator on the *I Ching*. Where it has led, I have followed. If, in doing so I have helped others in their study of the *I Ching*, I will be well satisfied.

This book does not attempt to serve the same purpose as *A Guide to the I Ching*, my first book on this subject, which is more a manual of interpretation. However, the reader will find that this book further clarifies the "Guide," and the "Guide" similarly helps clarify this book. They are complementary in nature.

As in all such undertakings we are dependent upon the good services of many people who come forward to help—one with an insight here, another with a vital omission there. To them I render my sincere thanks and appreciation. As for those who have committed themselves to the heavy services of manuscript preparation, I am particularly indebted to Nancy Hamilton, Faith Reganey, Sarah Wilder, and Karen Anthony. I also wish to thank Keranne Scrope for providing the cover design which I feel so well suits our work.

Introduction

In a meditation experience I saw many bowls of different salads ranged before me on a sideboard. At the right end was the salad of the master chef. It was the ultimate salad prepared by the great Sage who speaks through the *I Ching*. The other bowls were salads prepared by other chefs. All were good edible salads. Then I saw the eclectic person going along the row of salads, picking an olive from the top of one, carrot strips from the top of another, and bits and pieces of this and that, making up his own salad. This was a perfectly acceptable salad, but it was not the same salad as that of the master chef. The eclectic is trying, in taking bits and pieces, to approximate the salad of the master chef, but he cannot succeed because he knows only some of the ingredients—only those he sees on top—and he does not know the proportions that create the final balance.

Then I saw my mother's fruitcake. Everyone raved about it and wanted the recipe, but on discovering how expensive the ingredients were, they began to substitute cheaper ones. The fruitcakes they made were good, but they were not the same fruitcake everyone so admired.

The value of eclecticism is that of bringing one to the sideboard in the first place. We all wish to sample the different foods offered. But if one wishes to understand a particular way of life, it is necessary to put that recipe together and not merely sample it, but eat it. In no other way can one receive its great nourishment, or know its true value. If a reader wants to understand the way of the *I Ching*, he will progress more readily if he avoids maintaining an elevated, critical view, as if he were trying to see all the ingredients from a purely external, intellectual vantage point. By limiting himself to his intellect, he will only see the surface and never experience the depths. He will never fully realize the proportions, the inner balance, the wonderful nourishment and

fulfillment of this great-tasting mixture, but will remain isolated by his mistrust, his fear, and his desire to be the master. To be led by a great master, such as the *I Ching*, we must truly be led. To be taught by a great teacher, we must truly open our minds and be receptive, otherwise the *I Ching* will remain elusive and mysterious.

By consulting the *I Ching* we obtain a reflection of what we intuitively know. The *I Ching* "replies" confirms and reinforces this knowledge so that, in whatever areas of our perception we have lost our way, we may re-learn how to be true to ourselves. The *I Ching*, in this respect is occult. That a mere book can act in a teaching capacity through being consulted puts it in the category of the mysterious, because no one can say how it works. That it does work is a fact that millions of Asians have observed for thousands of years.

What we learn through the *I Ching* is a substratum of universal truth that underlies all major religions and philosophies of life. As these universal truths emerge in our learning, we understand the relationships that these truths have to philosophies and religions. By contrast to them, however, the *I Ching* way is to live in an unstructured manner, free of precepts and rules. Just as we constantly interact with the changing environment as we canoe down a river, so we learn, through the *I Ching*, to interact with our continuously changing lives. With the *I Ching* as guide, we learn our natural limitations; as we apply our knowledge, we gain experience; we avoid rocks and underwater objects; we find the channel; we learn when to paddle hard and when to rest, when to get out of the water and portage around dangerous falls. We start with the stream when it is small, at a time when our errors are less serious; then, down river, we are able to face the larger challenges. We are never totally secure; we can never plot what we are going to do more than a few feet ahead. This means we continuously adapt to the conditions as they show themselves. In finding that our abilities are up to the challenges, we develop the courage to take the risks that are always involved in a continuous learning process. Although we have a master guide in the Sage who speaks through the *I Ching*, who knows what lies ahead, throughout the trip we are only helped to develop our skills. It is we who make the trip, who do the paddling, who take the risks, and

who, in the end, become our own masters.

The way of the *I Ching*, inasmuch as those who follow it find themselves in spiritual agreement, would appear to be a philosophy. Because they are aware of their limitations, it would appear to others that they proceed by rules. Because, through their experience they are aware of the channelling constraints and obstructions, it would appear that they are bound by precepts. All these appearances, however, are illusions. They have all travelled the same river. At the beginning of their voyage they had no fear; through encountering the risks and dangers, they became aware of their fear; gradually, because they developed their skills and learned to trust their guide, they became free of their fear. Together, they laugh at the fears they have overcome; they understand each other without much ado and feel a community of spirit. What they have learned of the river is the extent of their philosophy, which, at any moment, might be enlarged by a new insight.

I.

The I Ching, An Overview

Its Historic Significance

Although it is not the oldest Chinese document, the *I Ching* or Book of Changes was formed in such antiquity that, in the words of Itoian Shechutuki, one of the foremost Western sinologists, "no other classical book can compete with it in chronological priority." The *I Ching* is estimated to be at least five thousand years old and thought to be the work of a legendary ruler of antiquity, Fu Shih. Revised thirty-one hundred years ago by King Wen and his son, the Duke of Chou (founders of the Chou Dynasty of China), it was edited and annotated by Confucius six hundred years later. Due to the reverence paid it by that great sage, the *I Ching* is considered to be the most important Confucian classic text.

For centuries the classic Confucian texts were the basis of formal education, not only in China but also in Japan, Korea, Vietnam, and other countries which adopted the Chinese culture. Of these texts, Shechutuki stated that their influence "in philosophy, in mathematics, in politics, in strategy, in the theory of painting and music, and in art...." was fundamental, and so grounded in the *I Ching* that it is impossible to understand them without first undertaking a study of the *I Ching* itself. I asked a contemporary Chinese businessman about the significance of the *I Ching* in today's Chinese culture; without hesitation he replied that "The Chinese culture is the *I Ching*," explaining that it is so incorporated into the culture that there is no other way to describe its influence; until very recently, every educated person had to memorize it. Both he and Japanese businessmen I met, have confirmed that there is an *I Ching* scholar, or "Sage," in nearly every Chinese and Japanese community, to whom people may turn for help in its interpretation, and for consultation on important matters.

The *I Ching* was associated with Confucianism—the religion of China's ruling class for many centuries—with Taoism, and indirectly with Zen Buddhism. Lao Tzu's book the *Tao Te Ching*, became the foundation of the Taoist philosophy, the fundamental concepts of which are implicit in the *I Ching*. The *I Ching* explains the *Tao Te Ching* as the *Tao Te Ching*, Ch'eng Tzu, was one of the founders of Zen Buddhism. It is said that Buddhism went to China and became Chinese. Many of the concepts of the *I Ching* were incorporated into Zen Buddhism. It is undoubtedly for such reasons that Shopenhauer remarked, "We may call it the first book in the Chinese library."

The importance of the *I Ching* has continued from that day to this. Up until the beginning of the 20th Century the *I Ching* remained a mystery in the Western world. Some 19th Century translations were made, but while these translators were competent in the language, they were unacquainted with the philosophy of the *I Ching*, and failed to understand the reasons for its importance. Richard Wilhelm, a Christian missionary, was the first to study it from the "standpoint of the Chinese themselves." He was guided by a "scholar of the old school, one of the last of his kind, who knew thoroughly the great field of commentary literature that had grown up around the book in the course of the ages." Wilhelm's translation appeared in 1924, and made it possible for Westerners to use the book as it is used throughout the East. (This translation became available in English in 1950.) While the importance of the *I Ching* on a world-wide basis is still in its beginning, it has already met with great favor. The expression of its influence is undoubtedly due to Wilhelm's work, and to the great stimulus given it by Carl G. Jung and the Jungian school of psychoanalysis.

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The current book, which he then called *I*, is its original meaning and subsequent connotations, *I* synthesizes the book's essential philosophical contents.

The original meaning of *I*, according to Wilhelm, was Scared, but in particular the charnelon, symbolizing changeability and easy mobility; it also contains the concept of what happens easily, without effort. This meaning was merged with another, visually similar character, which means command—the banner of a commander, or a command granted a vassal by his feudal lord as a reward for faithful service. Thus *I* has the implication of power and the transferring of power. Since a command given by one higher to one lower also stood for the fixed relationship between what is above and what is below, *I* implies constancy in relating correctly, the higher being dependable (a person one can count on), the lower faithfully serving, and following, or being led. The word also contained the idea of the sun and moon, representing the Yang and Yin, the two fundamental forces of change, and the immutable law governing change called the *Tao*. All these implications were summed up by an early commentator Wilhelm quotes: "The name *I* has three meanings: These are the easy, the changing, and the constant." This means: what we see with clarity is easy to accomplish. The whole purpose of consulting the *I Ching* is to attain the clarity of mind which leads to constancy of character. Constancy, in turn, develops one's power of command in the service of that which is higher than one's self—a service which fulfills one life's purpose.

Wilhelm describes "the easy" as an uncomplicated simplicity of mind which is the starting point for understanding and attaining clarity. "We miss the meaning of this system if at the outset we look for something dark and mysterious in it." He adds, "The situation depicted in the *Book of Changes* are the primary data of life—what happens to everybody every day, and what is simple and easy to understand." Thus, the simple and the easy that Wilhelm calls the "wayway" to understanding the *Book of Changes* correspond to the humility of an unstructured, open mind.

Wilhelm describes "the changing" as an externally dynamic process through which man may develop his perspective and realize the meaning of life. To resist movement, to barricade ourselves against the natural flow, is to miss the opportunity for

The word *ching* simply means classic text and is appended to the titles of all classic Chinese texts, e.g. *Tao Te Ching* and *Shu Ching*. The complete title, therefore, is *I*, or *Chou I*, as the *I Ching* is sometimes called, because King Wen of the Chou Dynasty compiled and enlarged existing materials into

growth and development into a higher being. "To stand in the stream of this development is a datum of nature; to recognize it and follow it is responsibility and free choice."

The third element, 'the constant', also implies the secure, as in security from danger and the unknown, and from misfortune. "Safety is the clear knowledge of the right stand to be taken, security in the assurance that events are unfolding in the right direction." Such security comes from the human virtue of reliability. Indeed, in the *I Ching* there is no greater power or security than that contained in constancy—the power of enduring in harmony with the Cosmic Laws.

While the word *Li* symbolizes the natural law of change, *Ji* also implies the means of adapting to change through simplicity and constancy; it further refers to the power for good that accrues to the person who learns its secrets and follows its way.

The Books Which Comprise the *I Ching*

The *I Ching* is composed of three books, Book I, with its 64 sections, is the original *Chow I*, or divinatory manual. These 64 sections are based on 64 different six-lined figures called hexagrams. With their accompanying explanations, the hexagrams comprise the working part of the book, which is consulted by means of chance. Each of the hexagrams describes a different specific circumstance or state of mind, and gives counsel for relating correctly to that circumstance.

The methods of consulting it vary, but chance is the means employed. Coins may be tossed, or yarrow stalks dropped. In either case, six number combinations are obtained which indicate either yang or yin lines. Once the lines are drawn into a hexagram, it is looked up in the *I Ching* and read.

Book II, a collection of commentaries, thought by Wilhelm to be of the Confucian school, "intended to disclose the material out of which that world of ideas [expressed in Book I] arose." This book synthesizes the view of the cosmos implied in Book I and its philosophy.

Book III is a sort of glossary. Shchutshii says, "They are rather a collection of quotations from various authors, whose names were not preserved," and they are "commentaries, not

the basic text." Like Book II, Book III was added to the original text.

The Traditional Use of the *I Ching*

From their beginning, the 64 hexagrams have served as a language through which the user can consult the Higher Power, the Unknown, or, as the *I Ching* calls it, the great Sage. In Book II of the *I Ching* it is said that the ancient sages, through meditation, assigned meanings to the hexagrams and their appended lines in such a way that all possible situations could be reflected. In their totality, the hexagrams range in varying gradations from "all positive" to "all negative." In consulting the Sage by means of chance, one of the 64 hexagrams was pointed to as communicating the Sage's message. Chance was deemed to be a particularly suitable method since no prior meaning could be implied in chance; it was a way of placing the selection of the reading in the hands of the Unknown.

The *I Ching* has been consulted to resolve questions of doubt in exactly the same way we flip a coin to decide something. Because we cannot decide we say, "Let Fate decide." In the West we usually resolve only unimportant matters in this way, such as who goes first in a ball game. In the East, however, it is believed that in important matters one must consult the Higher Power, which alone knows the hidden elements which make the difference between success and failure. This is because, in the Eastern way of thinking, life is a smaller, inferior system within a larger, superior system that is hidden from our view. The ant walking across the floor is unaware of the fate that may await it beneath our feet; similarly, we are unaware of the larger sphere of action that affects our activities. To avoid calamity, Easterners have consulted the Unknown for guidance past the unseen dangers.

Not every question is put to the *I Ching*. For the ordinary affairs and the ordinary times of life our experience and intellectual capabilities are considered to be sufficient. In questions of doubt or in extraordinary times, however, the *I Ching*, in the hexagram called *Groot* (22), says that it is necessary to be more earnest and to find help. This refers to the help the *I Ching* can give. Through consulting it, we are

given counsel that enables us to minimize, or negate, potentially harmful circumstances.

In all questions of doubt, we experience a moment of inner conflict, or hesitation. This happens because intuitively we already know the answer, but our intellect, with its considerations, overhauls and overpowers this knowledge. Intuitive knowledge contains a cosmic logic that the intellect cannot perceive, yet when our intellect is made aware of this logic, it agrees as if to say, "Why didn't I see that? It's so simple." The intellect does not have access to cosmic logic because intuitive knowledge is undifferentiated and unconscious, unlike the differentiated sciences of chemistry, physics, and biology, which belong to the realm of the intellect.

The hexagrams we receive in the daily consultation concern the way we have related to the day's circumstances, or how we will need to adapt to up-coming events if we are to meet them correctly. The adaptation required usually consists of changing a narrow, subjective attitude to one more detached and universal, which is in harmony with the universe. Through this experiential way of being taught, one learning rests not on precept and rule, but on what the *I Ching* calls inner truth. What we learn in the mind is that day verified by experience, and the relationship between the external reality and the hidden world that governs it, is directly perceived. This process yields an awareness that becomes what Eastern philosophies call a state of enlightenment. The *I Ching*, however, simply calls such a person "the superior man."

the well we must pull down our rope. This symbolizes shyness in seeking, for, if we have an indifferent or doubtful attitude, we have a "cracked jug" that will not hold water. If we seek only to find support for inferior ideas, we drink "the mud of the well." If we seek help to further selfish aims, we only "catch fishes." When it is not time to know the answers or to achieve our goals, we are told, "the well is being lined." The water of the well is symbolic not only of truth but of the universality of truth that lies like a water-tight under all the wells of a community. This universal truth exists in everyone in the form of their intuitive and unconscious knowledges. It is a sort of lowest common denominator which applies equally to everyone. If an idea about human behavior is not universally applicable, for instance, it is not truth. Also, truth is always refreshing and light. If we think "that can't be truth, it's too grim (or dark)," it isn't—our perception is still incomplete. Truth is always refreshing and good, lifting off the burdens of doubt and fear. Both great and small perceptions have this quality.

The Sage who speaks through the *I Ching* defines himself in other hexagrams as "an expert in directing affairs," "a man of influence who has special abilities," "a guest who knows the secrets by which the kingdom may be made to flourish," "a ruler," "a prince who seeks able helpers," and a helpful friend in many other lines. The Sage is also referred to in the plural in some lines, such as in the following, as "persons in retirement who may be sought for help in difficult matters if we approach them modestly."

In consulting the *I Ching* regularly, we see that a way of life emerges. This way begins with our first consultation. We put our first question to the Unknown through being open-minded enough to throw the coins; in so doing we demonstrate a sort of humility and accessibility to being guided. Humility and accessibility are attitudes which arouse and complete the power of the Creative. Once aroused, the Creative acts to "further" or aid us. Having humility and being accessible is what the *I Ching* calls being receptive. Cultivating receptivity develops the habit of inner listening, which enables us to be led by our intuition.

Not that a slavish use of the *I Ching* is encouraged, but we may require a considerable time in working with it if we

The Sage

Several hexagrams define the Unknown to whom we speak when we consult the *I Ching*. The fourth hexagram, *Youthful Folly* (4), defines this Unknown as a sage who is capable of teaching us the workings of the inner world. It is we who must seek the Sage, not the Sage who seeks us. If we are to learn, we must be open-minded. The *I Ching* also calls itself a well with clear, refreshing water which is available to all who come. The well also symbolizes our self in our intuitive awareness. In our innermost reaches of consciousness, and in our unconscious mind, in order to draw water from

are to renew our natural ability to listen within. In our culture, we are unaccustomed to listening to the voice of our intuition. We may have even lost our ability to know, from the intuitive viewpoint, what are important and what are unimportant questions. We find, in using the *I Ching*, however, that the Sage ignores superficial questions, and speaks only on the things of real concern. Furthermore, he stays on the same subject until we have understood the message.

I Ching Cosmology

Book II summarizes the concepts incorporated in Book I of the *I Ching*. The source of all things, it says, is called 'T'ai Chi, which means 'oneness' and 'primal unity'. This primal source is also called the Void, or Container of the Universe. It is seen as changeless, timeless, and universal, and as empty space. It "works" in ways analogous to the way the human mind works, and the implication is always there that the primal source of all things is the Cosmic Mind. In the human mind a thought arises in the empty space; this thought gives rise to action. In the Cosmic Mind, the image arises; it is called the Yang, or Creative Force; its presence awakens its opposite, the Yin, or Receptive Force, which meets it halfway. Through the nurturing action of Yin, the image is brought into being. These two forces, Yang and Yin, are the primary opposites; their interaction is seen to give rise to all things. In Western thought, opposites are said to annihilate each other, but in Eastern thought they are said to arouse and complete each other, creating the eternal wheel of change. In the human mind the creative image comes through the initiative, yang faculty; this image is nurtured by the intellect and brought into existence. Intellect, in Eastern thought, is a yin faculty.

Everything comes into existence in this way—every thing, every happening, every sequence of happenings. Thus the Yang and Yin—the creative and receptive powers—are forces in cyclical motion, ever changing and creating new conditions. They are, with all this motion, set in the Void, which is motionless, timeless, eternal, and unchanging. Thus the Void, or T'ai Chi, comprises and determines all; it is the

origin and ultimate container of all things in their totality. The structure of the atom seems to be the best analogy of the changing set within the unchanging. Electrons revolve around a nucleus of particles within an envelope of empty space. The empty space is integral to the structure of the atom, as T'ai Chi is integral to the structure of existence.

Of these two primal forces, Yang, which arises first as a determiner, is seen as superior to Yin, in the way that the seasons are seen as determinants of when to plant. Yang is first in order because it is germinal. All life contains the primal forces in microcosm. All things in existence are seen as demonstrating more or less of yang and yin principles, thus everything can be grouped in either yang or yin categories of opposites. The following list is an example of yang-yin categorizing:

Yang	Yin
Image	Reality
Heaven	Earth
Odd numbers	Even numbers
Masculine Principle	Feminine principle
Light	Darkness

Human beings contain both primal powers in microcosm. We have both superior and inferior natures. We have both masculine and feminine components in our natures. Through our intuition we have access to the inner, spiritual, hidden world of heaven; through our intellect we have access to the outer, material, evident world of earth and nature. The structure of the hexagram reflects these relationships. For example, a hexagram is composed of six lines. The three bottom lines are called the earth trigram and the three top lines, the heaven trigram. The hexagram is also seen in another way, with the bottom two lines representing earth, the middle two representing human beings, and the top two representing heaven. Consequently, it is said that human beings, represented by the middle two lines, have a line in both the heaven and earth trigrams. Having both these forces within us, we are seen as free to choose to follow either the way of heaven within—our superior nature—or the way of earth without—our inferior nature. However, the first hexagram, *The Creative*, explains that our ultimate destiny is to use this

lifeline to complete within ourselves, through self-development, the true and superior image of us stored in the ritual of the Party Tao, thus life having its full array of possibilities, is a place for experiencing and fulfilling the meaning of our existence through the future development of our natures. As our ultimate destiny, it is also called our personal Tao.

Tao

Tao is a word that has no suitable Western counterpart. It is pronounced both "dow" as in Dow Jones, and "tsoe" — The interaction of the two primal forces, Yang and Yin, is called the great Tao of the universe. Tao is also called the midriff of the universe, and the Unifying Principle. It is the midriff because it is firm, like immovable law which governs change like it does at the Cosmic Wall. The Tao is at work in humans being in microcosm as human will. The midriff is born as our will to follow what is great in ourselves—our original, true, superior nature—and to see the use previous thoughts to the end in conscious willingness and acceptance. The 26th hexagram, *Preponderance of the Great*, connects the human midriff or will to follow the good during times of stress. This hexagram could be subtitled "Great Stress Preponderately," because we tend to draw it during times of stress. At one point the midriff pole is seen to "say to the breaking point." This happens because we depart from following what is good as ourselves through giving way to feelings of doubt and hopelessness. Another line refers to "bracing the midriff." Similarly, in *Darkness of the Light* (36), our will to follow the good and the beautiful is continually endangered by doubt and hopelessness, we are responding to the temptation to give up, or have already done so. *The Abysmal* (29) addresses the danger that occurs to our will when we put forth great effort to achieve visible progress and fail. The great midriff of the universe, the great Tao, is born as perfected man free of doubt, firm in principle, immovable always containing the forces of regeneration, of life, of change of light. It is a part of our personal Tao, or destiny to mirror this great will unerringly so that we achieve our life's highest purpose and fulfilment.

Tao is also called the Unifying Principle because it

sharpen the disparate elements into meaningful things, bringing order out of chaos, harmony out of discordant elements, and unity out of divergent trends of action. As such, Tao is the Theme which underlies all seemingly unrelated events. If we look back at the photographs of a 25-year-old, we see in his infancy and youth features of the adult yet at no time can we have seen the adult characteristics in the child. There exists in these photographs a Theme which finds expression in the adult, this Theme is another word for Tao. Sometime later in finding the expression that most fulfills us, we look back at seemingly unrelated things as far that fit currently well into what we now do. At any point of our development we might have said, "My life is going nowhere!" But the Theme has run through it all, as when one looks a boat along a line of wind; first the boat heads in one direction, then in another, but it always makes progress in one overall direction. Tao the Unifying Principle gives meaning to our lives. Thus Theme, however, is not predestination, rather, it is the unique capacity of Tao to give意义 to everything we have done, once we observe and adapt to its immutable laws. Tao is like a compass through the power of the Creative the different shapes and uses of things are poised into the most appropriate forms. Everything we do is capable of being consciously used for higher purposes by the Tao. The second line of *The Abysmal* (29) refers explicitly to this "Straight, Square, great yet nothing remains unfinished." The earth naturally speaks of lines that may be drawn into squares and squares that may be drawn into cubes even smaller pieces of straight lines can be made into circles. As we all know in every situation, the elements to provide tools, tools for the most difficult problems, that we need only perceive them. It is said elsewhere in the *I Ching* that in the hands of the Great, everything finds a use. Extended to the relationship between the human being and God, this principle is amplified in *The Link* (50), in the commentary to the first line: "every person of good will can in some way or other use ... because the English word "childish" does not seem to be a sufficient equivalent to the Chinese word "tong." I have used "tong." The Tung refer to a vessel used for sacrifice, and to one placed constantly for spiritual nourishment, which needs to be kept pure and clear of contaminating ideas.

seed. No matter how lowly he may be provided he is ready to purify himself he is accepted. He gains a status in which he can purchase fruitless luxuries in a comfortable life and gain recognition.' The Tao knows how to make even the rejected

Although we live in an external world in which things may be measured and defined, the Tao which governs change in this world arises in the hidden world, and may not be measured or defined. We may approximate it, but our definitions are limited. The Tao is perceptible in the deeper reaches of our inner being, in our intuitive understandings, and in our unaudited knowledge of all things.

In using the *I Ching* in self-development we bring one in full to knowledge of the Tao, the Unifying Principle, into conscious awareness. This is accomplished through listening to the empty space within, where the origins of our thought processes are able to be perceived. One use of the *I Ching* counsels us to "hold to what is essential and let go of the trivial". Another says, "Hold to what endures". The *I Ching* counsels that we need to go down to the very well-springs of our being to find the answers. The *Chuang Tzu* counsels us to penetrate the germinal elements of thought—another however says that the superior man knows "the words" in person's life the seeds of action, he known in advance their consequences, therefore he withdraws in time from conflict. To find the seeds of action, to know what is terminal, or what endures, or what is essential, the *I Ching* teaches us to "keep still" in the hermitage Accepting Stillness (452). By keeping still we find the empty space within, where the seeds of our actions remain in our emotions as doubts, doubts, and inconsistencies.

In navigating our way across the terrain we find our pointers by has no reference to stationary points such as the North Star and the Sun. Not that these heavenly bodies are eternally fixed—but that they endure in their places as far as human life is concerned. If we want to know what endures beyond all things, we find it to be the empty space that lies with nobody alone. It is call in space as it lies in us. This emptiness is the resulting place of the Creative and the Tao, the Cosmic Mind and the Cosmic Wu. We need do no more than look within and listen within. Lao Tzu said, "From changes under heaven air so instructive as the lessons of Silence or as

beneficial as the fruits of Non-Action." Elaborating on this principle, he said, "Thirty strokes converge upon a single hub, it is on the hole in the center that the use of the cart hangs. We make a vessel from a lump of clay, it is the empty space within the vessel that makes it useful. We make doors and windows for a room, but it is these empty spaces that make the room a room. Thus, while the tao has advantages, it is the advantage that makes it useful."

The hermitage, or the *I Ching*, reflects the writings of Tao, or Cosmic Wu, not only on the grand cosmic scale but also on the personal life circumstances. By consulting them we intercept the messages before they become reality, thus allowing us to change our fate through adapting to the demands of the time. The hermitage we receive in the chance throwings of coins give us a cross-section of all the tangents of change created by our inner attitudes. Embodied in the *I Ching* are the far-reaching effects that our attitudes have on others, and whether these attitudes draw beneficial forces from the hoodoo world so whatever we do, or feel such forces.

Fate in the *I Ching*, is the trajectory of events that results from elements in our lives. If these elements are harmonious with the Cosmic Wu, of which over 61 and other 64 are but components, our fate is guided by beneficial influences because the great Wu of the Universe always acts in a beneficial way. If however, our attitudes are out of harmony, we are not only out of balance within ourselves, we impose the Cosmic Wu, and it can no longer benefit us. In this respect, the Tao is synonymous with the natural law. We understand very well the negative consequences of planting one oil-plant on the water! Similarly, if one oil-study devotes the natural Wu or Cosmic Wu, we are subject to the many forces that serve as a natural consequence. Such misfortunes are described in the *I Ching* as "lack of chance" while the traps created by incorrect attitudes are referred to as a "foul fate". Such a fate is not permanent, but may be reversed in bypassed through changing the patterns that have become ingrained as our way of life.

To equate elements in part of the natural law. A haughty pretentious attitude stands like a narrow, steep mountain that is constantly being affected by the elements, as a consequence it erodes into the valley. The valley, likewise,

because it is a depression, receives all that creeps into it. As Lao Tzu noted, "to be empty is to receive; to be full is to suffer" (1). Modesty therefore, becomes a process from emptiness to being in harmony with the forces of nature. To counteract a hostile fate, it is crucial to cultivate an attitude of Perfect modesty; however, it needs to be balanced the two extremes of the mountain and the valley. The *I Ching* gives the image of the well-developed personality as the mountain that erosion, filling up the valley to become a plain. In this case the change is brought about by consciously reducing ourselves of pride and vanity—the mountain—and finding in that which is less little, such as lack of self esteem and awareness of inner worth—the valley—to become the plain. This is the symbol of the I Ching hexagrams. Modesty Modesty is attained by freeing ourselves of those elements in our attitudes that cause us to be more, or less, than what we are, is our true original, and good nature. By connecting with our change these elements, and reducing all on-going attachment causes to keep searching part or mind; one can describes this as working to strengthen our "already bright virtue," another as being modest about our modesty. Impure attitudes are unleashed and released by following the correct path, we are able to minimize the hostile attacks of chance and draw help from the creative to accomplish our goals. The correct path however lies at the hidden or hidden world through which it is essential to have a guide. As the second line of *Differentiator of the Approach* (1) puts it, "It is man tries to build on a strange forest and has no guide he losses his way. When he finds himself in difficulties he must then try to steal out of them unharmed and without guidance. Fate cannot be stayed premature effort without the necessary guidance ends in failure and disgrace." The *I Ching*, when used daily acts as such a guide.

In working with the *I Ching* daily we are made aware that we are on two planes of existence at once one hidden (the secret world unnoticed) and one external (an outer world of influence). Progress on the outer plane is achieved by meeting moral challenges on the plane of the evident. Through our inner world progress we develop a crystallized light form of ourselves that serves physical needs. To bring this light form to maturity and crystallization through self development to our ultimate Tao or destiny. To avoid or ig-

nore this destiny is to continually feel dissatisfaction and in con-

flict with life

To make progress in our inner world existence, we must bring out yang and yin characteristics into the correct order

This ordering and character development is always a matter of choice. The Chinese word for Tao shows a foot guided by a hand the hand chooses to go, the foot follows. Tao refers to our secret path, therefore the choice is whether we want to follow the easier way, the guiding light or leaderless, we have

two

The ordering means that our yang attributes—ability, ability to perceive truth, inner intuiting, inner sense of responsibility—must lead our personality and our yin attributes—learning, unselfish traits, wit, and order wise with its considerations. The embodiments of these yang and yin powers in our personality are respectively called the superior and the inferior man. Self development is to bring the superior self into mastery of our personality. Order begins when in place (not importance) keeping our intense thoughts and motives correct, disorder begins when we sacrifice the highest values for the sake of the lower, and when we give prominence to methods over intentions

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The structure of the hexagrams is based on these principles of ordering. The first, third, and fifth lines, for instance are seen as superior to the second, fourth, and sixth lines. The top three lines (called the heaven trigrams) are seen as superior to the bottom three lines (the earth trigrams). The individual lines are either Yang represented by a solid line, or Yin, represented by a broken line. When Yang lines are in the first, third, and fifth places, and Yin lines are in the second, fourth, and sixth places, the hexagram is said to be perfectly ordered. The most ordered hexagram is the 1st After Completion. The hexagram in which these lines are all reversed is the 5th, before Completion. In the latter hexagram the lines are all in an order during which with one movement of all six lines upward with the top line displaced to become the new bottom line the arrangement becomes that of After Completion now



After Completion

The interpretation of the hexagrams has to do not only with the placement of the lines, as shown above, but also with the placement of the lines as three-based units called trigrams. In the foregoing example Li, the trigram of light and clarity, is placed on top in Before Completion, with K'an, the trigram of ton and danger, placed on the bottom in After Completion. The trigrams are reversed. It is said in the interpretation that the ordering of Before Completion is not yet correct because clarity (Li) must be the foundation of effort before effort can become successful, as is the case in After Completion. When things have been brought to order in another analogy, the trigram Li represents flames rising upward, giving off light, while the action of K'an, which represents water is downward. If opposite trends of actions are to be meaningful, they must relate the actions must move toward each other. In Before Completion, the actions of the top trigram, Li, moves upward and that of the bottom trigram, K'an, moves downward; they don't come to meet, or relate. In After Completion they meet and relate, and thus produce success. In the correct ordering, the water is in a pot over the fire, productive steam, or energy.

It is useful to note that many concepts in the *I Ching* differ from traditional Western concepts. For example we tend to view intuition as a feminine faculty, saying women ought to be intuitive and men ought to be practical and pragmatic and not necessarily intuitive. From the *I Ching* point of view, both men and women have intuitive and intellectual faculties in equal importance because, as human beings, we contain both primal powers in re-incarnation. Neither sexes are meant to exaggerate or deny their intuitive or their intellectual faculties.

Intuition, in the *I Ching*, is our direct perception of the Creative Image that originates in the hidden world. The best analogy is to see the Creative as a genus, capable of abstracting questions of concern. When its answers come, they are often in the form of a sudden insight, or we may hear them. The intellect with its memory and coordinating abilities, then gives expression to the Genius's utterances. Genius, by the way, is the source of the Greek word, genius. According to Webster, it means "a tutelary spirit that is allotted to every person at his birth, to preside over his destiny in life." It was corrupted in

the Age of Reason by the additional implication of "intellectual powers." From the *I Ching* view, a true genius is anyone whose intellect draws upon and conveys the gifts of the genus within, through devotedly placing himself in its proximity. Both Einstein and Mozart freely admitted that they "heard" the messages. Our cultural tendency has been to deny their admission, viewing it as a sort of modesty. That it was, but it was also the truth. The voice we hear within is the same as that of the Sage whom we consult through the *I Ching*. Until we are familiar with the concept, it is best to put aside arguments we may find with words such as inferior or superior, masculine or feminine, or any other ideas we may see in a Western orientation. We might assume, for instance, that the masculine principle refers to a macho way of behaving, quite the opposite if refers to a kindly aspect of mind, generous, tolerant, patient, and self-reliant, not needing to assert itself at all. Similarly, the feminine principle is simply to nourish and rear, to be true and steady and capable of enduring in a mortal posture without loss of durability. The principles of growth and development apply equally to men and to women, situations arise which require responses from either the masculine or the feminine parts of our natures. In respect to the Creative Power, also known as the Yin, or receptive side of things. To invoke the beneficial action of the Creative, we must exercise the receptive part of our natures. Thus, Lao Tzu wrote, "Know the masculine, keep to the feminine." If we avoid jumping to conclusions, the Creative will unfold in its most enlightening way.

2.

*The Lines, Trigrams, and Hexagrams**The Lines*

The six lines which make up the hexagrams are either yang or yin lines. Yang lines are derived from odd numbers. All odd numbers are seen as being derived from the number of the Creative, which is the number one. Similarly, all yin lines are seen as being derived from the number two, the number of the Receptive Yang lines are also called "light yes," being associated with the light power. They are represented by a solid, unbroken line (—) which symbolizes the positive, unbroken power of the Creative. Yin lines are called "dark lines," being associated with the dark, womb-like power of the Receptive, and are divided in the middle (—), so as to represent the multiplying effect of birthright, the bringing of the many things into existence. The movement of a yang line is outward (→), and at its maximum thrust, it severs in the middle, becoming a yin line. The movement of a yin line is inward (←), and at its maximum thrust, it merges to become a yang line. It is in this way that all changes complete themselves, initiating an ever-moving wheel of change.

In the throwing of coins, or the dropping of yarrow stalks, either an odd or an even number is obtained; if it is an odd number, a yang line is drawn, if an even number a yin line is drawn. This is repeated six times until a complete hexagram is drawn.

The Trigrams

Since Yang, as the organizing element, has the number one, and Yin, the nurturing element, the number two, their combination and total, is have the number three. There are

stands for T'u Ch'u—the Primal Unity, the Container of all, the Void. Likewise, three yang or three yin lines represent their respective forces in their totality. Three yang lines form the primary trigram of the Creative, named Ch'ien (☰), and three yin lines form the primary trigram of the Receptive, named K'un (☷). The Chinese liked to think of them as the father and the mother, and to think of their six possible combinations as their children—the eldest, middle, and youngest sons, and the eldest, middle and youngest daughters—as an easy way of remembering them. It is thought that the trigrams developed from an earlier system of divination which involved simply one yang and one yin line. In the consultation one drew either a 'yes' or 'no' answer, as we flip a coin for a yes or no answer. Three throws standing for change in their totality, were seen to give more reliable meanings, and at a later time six throws were seen as completing the three dimensions of reality.

The trigrams of the three sons show a single yang line moving up from the bottom position in Ch'en, the eldest son (☰), to the middle position in K'an, the middle son (☷), to the top position in K'un, the youngest son (☷). Similarly the yin line proceeds upwards in the trigrams of the daughters, from the bottom place in Sun, the eldest daughter (☷), to the middle place in Li, the middle daughter (☲), to the top place in Ts'e, the youngest daughter (☱).

Each trigram is seen as having its own special characteristics. The trigram of the father, Ch'ien (☰), represents the undivided Creative Force. It is the heaven force, therefore it is always beneficial; it is strong and firm. When doubled, with Ch'ien both below and above, it becomes a hexagram, in which the qualities of the trigrams are intensified, or doubled. When the trigram Ch'ien is both below and above the hexagram is called *The Creative*. It is the first hexagram in the I Ching, and represents the action of the deity as the all-powerful force enduring through time.

The trigram of the mother, K'un (☷), symbolizes receptivity, the devoted, the earth, the yielding, the soft, and the nourishing. Doubled into a hexagram, it represents the earth in the sense of endearing what is put upon it, and in the sense of soft-yin, which, without doing anything more than

allowing itself to be acted upon by the elements, gives rise to all the things that grow from it and depend upon it for their nourishment. Compared to Ch'ien, K'un represents the womb-like power of the dark. It is the second hexagram in the *Ji Chang*.

Chen (☲), the eldest son, shows the yang line beginning its ascent as power in heaven; it is movement and thunder. When it sounds doubled, its powerful thrust is doubled. Therefore, as a hexagram it is called Shao-ch'ien (52).

K'an (☵), the middle son, signifies water-active water as in water water, rushing water, falling water, and rain. It is water that pushes & backs and produces energy as steam. It is water at work. The meanings associated with it are work, or toil, and, because water relentlessly plunges over precipices, danger. In psychological terms, it is the danger of working hard and not seeing any results. It is the danger of having ambition and being thwarted. Its doubled form as a hexagram, it is called *The Abysmal*, subtitled Dunker (29).

Ken (☶), the youngest son, shows the yang line at the top, near the clouds. It is the image of a mountain as a place where streams flow and birds sing, a place of solitude and serenity, a place of forests. It contains hidden treasures such as veins of coal or gold, and at face nourishment to all the land around because it absorbs rain and holds water that flows down to the lake, watering everything on its way. The ideal mountain is one with a lake on top which continually feeds everything below. When Ken is doubled, the resulting hexagram is called Accepting Sun (52), and it refers to a peculiar meditative state of mind.

The eldest daughter, Sun (☱), has the image of wind penetrating through cracks and of wood penetrating through the soil at roots, it is the gentle which succeeds by adapting and going around obstacles. It is also the wind dispersing things, as dispersing waves into foam. Psychologically, it is gentleness that disperses hardness and anger. Doubled into a hexagram it is called the Gentle, subtitled *The Penetrating Wind* (47) and we find that it often refers to the way mind gently penetrates the cracks on our mental defenses to become recognizable perceptions. The proverbial light comes on in our minds and we understand.

In the lines, Trigrams, and Hexagrams

Lü (☱), the middle daughter has the image of fire dependent on wood, which causes it to burn. Wood in the *The Fire* (40), symbolizes character which, "Development" (53), takes a long time to grow. The flame, in its dependence and duality is able to fire off 'it'. When Lü is doubled into a hexagram it is called *The Choking* (30), and means leading through being led. It means attaining and holding on to clarity of mind through the cultivation of docility and detachment. As long as we are emotionally attached to things we cannot see with clarity, in detachment we attain clarity. Through this clear view we find correct solutions, and thereby are able to lead and aid others.

Tui (☱), the youngest daughter, has the image of a shining lake which symbolizes poorness. It is a joy associated with the quiet peacefulness of still water. Because it is also associated with autumn and the joy of harvest, it is also imbued with a certain melancholy because of winter's coming. As lake water, it shines and reflects as if metallic. It is also water as fire, low-lying vapor, swamp water, and stagnant water. Doubled into a hexagram it is called *The Joyous*, subtitled Lake (38), and contains all the concepts of joy, ranging from joy as giddily to joy as pursue of sensual pleasure. Psychologically, it calls for seeing the difference between that which brings peace and water harmony and that which brings suffering.

The Hexagrams

By placing one trigram on top another and observing how their characteristics affect each other, hexagrams are formed and interpreted. Certain hexagrams, such as the heaven trigram, are seen to "move upward," while others such as the earth trigram, move downwards, each move toward their own sphere. Opposite moving trigrams, a move each other only if their movement "comes to meet." This condition occurs in the 11th hexagram, *Peace* in which Ch'en is below, moves upward, and K'un is above, moving downward, thus they come to meet彼此 (mei-ji). In the 12th hexagram, *Standard Registration*, their order is reversed, each moves into its own sphere and they do not relate. In psychological terms, peace occurs only when people are

receptive and open-minded toward one another. There are influences for the good can occur. When standstill takes place, people are not receptive to each other and the only thing to do is to withdraw and wait until the time changes. Withdrawal, being the correct response, initiates a change back toward peace. K'an, the middle coin, representing water, answers Lá, the amiable daughter, which represents fire but only when they are placed in a complementary relationship. When fire is above water the two do not relate, but when fire is beneath water as when fire heats water into steam and produces energy something is achieved. Chen, the eldest son, representing Lung (Thunder) and Sun, the eldest daughter representing the red, are seen as arousing and strengthening one another. The youngest son, Ken, representing the mountain, and the youngest daughter, Tui, representing the lake feed one another; the lake gives off mists that rise up to the mountain. In turn, the mists become rain which flows back down to the lake.

Of the several methods of consulting the *I Ching*, the commonest and easiest is to throw coins. The head side of the coin represents the yang force. The yang force is given the value of three—that of Tai Chi, as including both Yang and Yin. The tail side represents the yin force and has the value of two. (Some writers have assigned Yang to the tail side and Yin to the head side but this seems inappropriate since Yang is related to the mind and the head and Yin to the things created.) Three coins are usually casted on the tail sides of coins. The Sages, we may note, relates to whatever may we use the coins. While any coin can be used, persons have the appropriateness of having the greatest value one and representing the underlying conditions determinator of all other numbers and values. In this known condition, the penny is like the water at the bottom of the well, which symbolizes truth. Pennies also symbolize simplicity and humility. The attitudes needed for communicating with the great Sage, and the attitudes most highly prized in the *I Ching*.

Three coins are thrown down in random fashion and their values at heads (1) and tails (2) are added up. There are four possible combinations:

A. heads 3 3 3 equalling nine—yang line

All tails	2	2	2	equalling six—yin line
Two heads,	3	3	2	equalling eight—yin line
one tail				
Two tails,	3	2	2	equalling seven—yang line
one head				

The first throw of coins creates the bottom, or beginning line, the second throw the second line from the bottom, the third throw the next one up, and so on to the ninth, or top line.

When we throw all heads or all tails, these unusual combinations are regarded as specially significant and are called "exchanging lines." The flow of energy from Yang to Yin and from Yin back to Yang resembles an electrical circuit, in which the energy flows from positive to negative pole and back again. When the yang energy reaches its maximum limit, the yin polarity takes over, drawing the energy to itself, reaching its minimum, it then reflects the energy back again towards the yang pole where once again, the pole of the yang force takes over. The maximum pole for either the yang or the yin influence is the point of change towards the opposite pole. A throw of all heads symbolizes this point of change of the yang force. Likewise, a throw of all tails symbolizes the point of change for the yin force. Changes which are seen as "unresolved" lines which reflect unresolved elements in our situations, these lines must be changed to their opposites to become resolved, and so changing them, a new hexagram is created. The new hexagram shows the situation in which the situation is *resolved*; thus we are able to obtain a complete perspective. If we throw only seven or eight coins, these lines are changed, with the results of capitals remaining the same to form the second hexagram.

If we obtain only one hexagram by throwing the coins, we are meant to read the material only to the beginning of the explanation of the individual lines. If we have not received such or such, the individual lines have no special significance for us, and the hexagram is meant to be contemplated as a whole. The lines may be read in their totality to understand the way movement takes place in a hexagram, but for most purposes, it is sufficient to read every line but the "lines." If

we throw sixes or nines, it is meant that we also read the changing lines they have created. For example, if we have a six in the third place, we read the third line and its commentary. Then, we read the third line and its commentary. After reading all lines that are formed by sets of lines, we then change these lines to their opposites. If they were yang lines, we make them into yin lines and vice versa. These we put onto the new hexagram, along with the yang and yin lines formed by groups of seven or eight which we do not change. The new hexagram, formed in this manner, is contemplated as helping to define the meaning of the first hexagram. Spittler / Spittler (1973) changes to *Reverence* (40) when the first, fifth, and with lines of *Splitting Apart* are changing lines. The first line describes doubts beginning in one's mind; the fourth, he mentions that the "splitting apart" caused by doubt has already reached its peak. The fifth line says that the splitting apart has reached its end and the seed of good remains to grow anew. Reverence is already in as beginnings, because doubt is being concluded. Such a sequence refers moreover to a situation that has been taking place and is now ending with a new beginning at the same time. Spittler cautions that the new hexagram must be verified through recuperating, in peace and content. (III. *Reverence*)

Once a hexagram has been drawn, we may refer to the key included in the appendix of the *I Ching* (Walther 1942), in order to obtain the hexagram's number. The upper trigram of our hexagram is looked up on the horizontal row of trigrams at the top of the key while our lower trigram is looked up on the column of "Fifths" at the left side of the key. The position of the key where the vertical line from our upper trigram and the horizontal line from our lower trigram intersect, gives us the number of the hexagram. After finding the hexagram in book, it is wise to compare it with the one we have drawn, to avoid errors.

If we have drawn a hexagram or a hexagram set, we have what in Chinese thought of as a subject heading for any further hexagrams we may draw at one time. All the hexagrams will refer to the same subject until we completely understand what is being said. If we misinterpret what the hexagrams indicate about it, we is conclude on the same subject. In fact, we find that the matter which may come up during different hexagrams and

lines, indicating that we have not yet understood the message.

Although it is taught by some people that the Sage does not like to be asked the same question twice, and that to repeat the question is ignorant, this view applies only if we are of a hostile or testing mood. The *I Ching* is here nothing to do with our attitude or cognition, but it is answer and carry on a conversation with our inner thoughts as long as we are sincere in trying to understand. Furthermore, it is important to give it enough space to allow it to answer fully. A complete conversation seems to occur when we have received six hexagrams (or six sets of hexagrams), although three sets of hexagrams are generally all that a beginner is able to absorb. Once we have completely understood a message, as we can sets of hexagrams, then we may ask questions, as less important matters. The replies to these questions are usually complete in a single hexagram set. Some hexagrams show the line of our situation. For example, we may be advised not to act now because of unbalanced elements in our attitude. Hexagrams will often indicate situations about to occur, giving us counsel to help us meet the situation with a correct attitude. You as often, however, encounter a situation that hasn't happened, in order that we may put it into perspective.

Sometimes we are blocked from perceiving the answer by rigid elements in our attitude. At such a time we may experience a shocking event which is then followed by getting the hexagram Shock (53). The *I Ching* informs us that "shock is good," because shock, he writes, tends to weaken the hold that false ideas have on our minds. Shock is used as a teaching tool only when there is no other way to break through such obdurate blockages.

Sometimes we get a hexagram in which all the lines are changing & lines. This causes the hexagram to appear contradictory. However, it simply indicates that several choices exist, some superior and some inferior. It is simply that we must choose. Having many changing lines in the same hexagram may show in the way a situation progresses, so that we may know how to adapt to it as it happens. When we are confronted with problems of apparent contradiction between lines, it is best if we keep our funds open to allow the correct perception to materialize. We understand parts

the *Ji* Ching better if we put ourselves in the position of the Sage. On being consulted for advice, we find we are restricted to pointing to one of 64 hexagrams which are written in an archaic language unfamiliar to the person we are trying to answer. One hexagram is too restrictive to convey our meaning while another is too general. However, if the person consulting us does not hold us too strictly to the language of the hexagram, if he does not try to make us shape our reply too rigidly to the framework of his question, and if he simply lets the answer penetrate his conscious mind by suggestion, he will surely begin to understand. But if he is impatient, or if he seeks only the reply that suits him, or subjects everything we say to rigid intellectual analysis, our suggestions will not penetrate, however earnestly we try to communicate with him.

The replies given to a series of hexagrams contain a line of thought, just as in music a line of melody is interwoven among choruses and rhythmical beats. In a series of three hexagrams for instance, the word limitation may crop up repeatedly, indicating that we need to set limits on our actions or the ideas we entertain. If, through keeping our minds open and uninstructed, we allow it to happen, the line of thought emerges intuitively as an insight. By "allowing it" is meant that we do not stand by impatiently watching and waiting for the answer. The Sage will not respond to impatience, desire, or expectation, but only acts as a free agent, unhampered by our will. The humility of asking for help to understand, unfailingly brings about a breakthrough of the seeming.

Although our relationship with the Sage is thoroughly treated in the third section of this book, it is part of this overview to mention that we begin to be aware, through consulting the Sage regularly, that we are communicating with a distinct personality which is very consonant in its way of relating to us, and in its views. We find that whatever question we ask, it will speak only on matters that really concern us. If our concern is about money, it will address that concern, if we think it is discussing something else, we are simply not understanding it. If we think, however, that this Sage will take over and solve our problems, we misjudge it; it is likely instead to speak of the dangers of self-pity, or tell us that it is unproductive to "look upwards for help, while it will help

us, we must do our part by disciplining our inferior nature and by patient our life together through our own efforts. If we feel hostile to this personality, we find that it simply disappears, becoming incommunicative. When we have a correct attitude towards it, we are nourished and supported by the messages, and we feel a certain friendly and helpful presence in it. However, if we persist in going our own way and ignore its advice, it is likely to say, the next time we consult it, that "the teacher, when confronted with such entangled folly, has no other course but to leave the fool to himself for a time, not sparing him the humiliation that results. This is frequently the only means of rescue." While the Sage is tolerant of our ignorance, is forbearing with our arrogance and demands nothing of us, we are nevertheless made aware that the *Ji* Ching is not a toy or parlor game but a means of communicating with a higher being, and of discovering the secrets of the higher world of the spirit and the great truths of life. Indeed, what better source can one find for such knowledge and wisdom than the Source itself!

3.

The Superior and Inferior Elements of Personality

In Book II of the *I Ching* it is said that at the dawn of consciousness we stand within pre-existing systems of relationships in their totality. These relationships comprise the Cosmic Order. For example the planets orbit around the sun, creating the seasons; the moon orbits around the earth, creating the tides; life on earth fits within these larger systems of relationship, for we cannot plant without regard to the seasons, or navigate without regard to the tides. However, as the larger system determines the lesser system as a system, they do not combat, but complement each other. As these systems move one within the other, they move in accordance with the overall principles of ordering, change—the natural movement of things—within pre-existing relations with no-folions' definite laws. These laws comprise the Great Will, the great Tao of the universe. They are seen to move in ways that are beneficial and harmonious to the existence of the whole. The *I Ching* mirrors this order/reff, thus mirror, the great Tao.

Deviations from the Cosmic Order occur when the participants of change are disrupted mechanically from outside. In the human sphere, disruptions come from acting in conflict with our true organic nature, an example of which is the continually perpetuated unintended act. Misfortune is the natural result. In *I Ching* terms, although the ranitorance may be no more than a subjective feeling of being disappointed in oneself, it is also a disappointment that accrues to the entire universe in subtle ways beyond our immediate recognition. The accumulation of disorder or misfortune amounts to a sort of karma, usually that can only be reversed by sustained work towards the good.

Deviations from the Cosmic Order may also occur when we do a right-thinking thing at a wrong time. In destroying a road of spiritual development, while misfortune is a step

refrigerator, it is better to wait for the ice to soften than to chip away at it when solidly frozen. It is the essence of wisdom and order to do appropriate things at appropriate times. Disorders and misfortunes caused by cosmetic actions, for the most part, may be repaired simply by ceasing to do them, but when such misfortunes occur because of entrenched habits of mind, it is necessary to gradually free oneself of those habits. A great part of our work with the *I Ching* consists of correcting defective habits of mind in order to rescue situations that have gone awry.

In our personality, disorder begins when we put a higher value on our intellect (our faculty) than on our intuition (yang faculty). When our intellect leads, it bypasses its true function of serving and bringing forth the products of intuitive insight. The true purpose of our intellect is to train our body—as in playing the piano, or as in effectively communicating. It enables us to communicate things to memory, and to coordinate information. The intellect also engages in making simple decisions, but it deviates from its true purpose and disrupts the mind of our personality when it begins to program our life instead of responding. Instead of being open and receptive—at tuned to our intuition—we become closed and defensive. As the false leader of our personality the *I Ching* calls the inferior man. The inferior man may succeed for a time but even his greatest success is a meteoric rise that is doomed to become a meteoric fall, because such a rise is against the natural order, and all trajectories of change are ipso facto unnatural conflict with it. Hence stands as an example of the intellective and lack of the inferior man.

In working with the *I Ching* we learn to identify the superior and inferior aspects of our personality. This helps us reinforce our intuitive awareness and restore the natural balance of our true nature to the heterogenous dominance of the superior and of the inferior man are held in contrast as alternative sources of action, our choices, our acts, and our decisions of the moment lead either toward harmony with ourselves, in which the *I Ching* calls 'success' or against this harmony, which the *I Ching* calls 'misfortune'. That success or misfortune is seen to accrue to becoming an overtly 'life participant', the success of the material amounts to a step along the road of spiritual development, while misfortune is a step

along the false path that leads only to a dead-end. The firmly established, well-developed superior man is in such fundamental harmony with the beneficial power of the Creative that all things work to his benefit. His will, being attuned to the Cosmic Will, cannot fail; the *I Ching* says that the superior man succeeds in everything he does with the "invariability of natural law." Indeed "all oracles are bound to concur in his success."

When the superior man occupies the ruling place in our personality, the regenerative power of the Creative is activated. Just by being in the right place, the superior man initiates and precipitates beneficial action. The Creative Power works through the medium of time; therefore the superior man abides in his place with constancy, consultancy "prospicates" the creative image into existence. Throughout the *I Ching* we encounter the concept of "bringing things to completion," which means that all creative work is achieved through inner firmness, steadfastness in outer direction, devotion to what is good, and consultancy in maintaining these attitudes. Constancy in following the good, has the ultimate power.

The inferior man, which exists only when it occupies the superior man's place is capable of incorporating the power of the dark force, which is that of degeneration, decay, and death. The dark power arises only because we doubt the Creative as the power of good. Doubt is the dark force. It is not a question but a fussy active power. When we engage in meditation, we not only keep the Creative force from being activated, but we activate the power of the dark force, with its obstructions, traps, and adversities. This negative force sets off adverse trends of action that must run their course until we correct the negative elements in our attitudes. It is as if to say there is a Cosmic Law against achieving the good through doubtful means, and that good may issue only from good. As long as the inferior man rules within us, we force conflict or "war," to set off within our personality our superior man is held captive by our inferior man. In this we resolve our personal identity, forming a fundamentally split. The inferior man may hold the superior man captive for a long time, but, as long as a person is here, both potentials exist within him.

The work of self-development is to resolve all internal rifts, restoring the personality to wholeness, or oneness, in harmony with the Tao. The causes of unwholeness that have their root in internal conflict, gradually abate and become eradicated; the person is restored to health and well-being. The causes of conflict with others that also have their roots in personal conflict are eradicated. The person lives at peace with himself and with others. Because of the far-reaching consequences of correcting the fundamental elements in our attitude, the *I Ching* pays attention to the "terminal," emphasizing the "extremal," and goes down to the very depths of our attitudes, for it is there that a person chooses to follow either the superior or the inferior man within, if is there that he accepts or rejects the doubts offered by others and so sets himself on a course in life.

We are interested in the hexagram that even the inferior man seeks what is right, that is, his fundamental goal is to find and fulfill his purpose, which is to serve our higher nature. However, when the inferior man leads, he assumes the superior man's goal, that is, attaining immortality, to be his own—something that can never be for the superior goal can only be attained by the superior man. In pursuit of this goal, the inferior man uses infinite means, he thinks only of the goals and how he can continue to reach it, whereas the superior man first has attention on seeing that his path is correct, he hardly thinks of the goal, therefore he reaches it immediately, because of his way of life. His path leads directly to it.

The Superior Man

The superior man represents the highest potential aspects of the original Food elements of our personality. It is what we are naturally, if we do not disrupt the natural order by following the inferior aspects of our personality. Each of the six hexagrams has a section entitled "The Inferior," which describes some aspect of the superior man. In the first hexagram the *analogous* way, "The superior man makes himself strong and uniting to the second hexagram, the *analogous* says, "The superior man who has breadth of character covers the outer world" to the third, it says, "The superior

man brings order out of confusion," and so on, in all but three households. At the same time, the inferior man often pluralizes, is described in the histogram lines as attitudes, or as trends of thought or action which undermine the superior man.

Aspects of character associated with the superior man are the will toward good, kindness, devotion, openness, detachment, modesty and modesty. These qualities are contained in their original pure nature in the superior man they are bonded together with perseverance.

One will toward the good is expressed as our willingness to accept the life-situation in which we find ourselves, and to make the best of it, while keeping a just and moderate view of all things. This is *openness* as an acceptance that causes the person who suddenly finds himself in the water to somehow swim rather than drown. This willingness also means to play our part in the life-drama cheerfully, accepting the part assigned to us, and allow no one to be acted upon. It is the opposite of a demanding, egocentric attitude which collapses when adversity strikes. This will toward the good is also expressed in our natural attitudes to what is essential and correct.

A related one of *Change* like evolution, springs from "moral necessity." It is a part of the original structure of our nature to be kind; we have to plan and program ourselves to be otherwise. On seeing a child about to run in front of a car, we automatically move to rescue it. Only afterwards does our inferior self enter to take credit, or any advantage at our own expense. If an animal runs in front of our automobile, it is natural to avoid hitting it. To steer two cars it requires that we must previously have made a pact with our inferior self to put aside training. For some reason or other it is against our nature to kill therefore, in police and military work it is necessary to repeatedly train people to overcome these inhibitions. That is why authorities of people are often wed on police shooting ranges.

Surprisingly, it is in our nature to be honest. To do a dishonest thing we must first create a "reasonable" picture. We create such pictures out of fear and from doubt that the qualities we want and if we do the correct thing. This is why from the *I Ching* point of view, if we have to justify an act,

the act is likely to be wrong.

Openness is also part of our natural honesty. To adopt fixed attitudes, it is necessary first to accept rationality and beliefs which close off other possible ways of seeing or doing things. This occurs too we do out of fear that another way of seeing things may expose us to risk, we take refuge in the fixed idea as a barricade against the unknown. Once we have created rationalities, or have taken refuge in fixed ideas it is very difficult to give them up. Rationalities seem to take on a life of their own, and only a strong act of will can banish us from those hold.

Moderation refers to an awareness of that which is higher than ourself, we respect the unknown and recognize the infiniteness of our interior power. It means we are determined to be led rather than to lead, that we will flow with events rather than resist them, and that we will remain unstructured in mind rather than defend ourselves with fixed ideas. It means that we maintain a certain humility so that we protect our ego (not as a sacred trust, and do not sacrifice our higher nature for the sake of our lower nature). This sort of moderation is founded on a continuing conscientiousness, accords with our true original nature.

When as children we observed someone hurting an animal or bullying a child, we felt sympathy for the injured one and embarrassment because the other person was violating his own nature. The child's in utero detached response has the unique quality of reflecting back the deed to the other causing him to set himself. When he learns blame, guilt and punishment, and "gives up" on the person doing the wrong, he simply causes that person to become hardened in his sense of humiliation that person justifies himself and continues doing it. However the superior man's response has a good effect on the wrong-doer without having consciously intended it. Children are naturally moral, modest and detached in the beginning. Their natural modesty of the child is a defense and acting in self-justifications. Such justifications and compartmentalization are the delivery of the inferior man within.

Perservance is a quality that we possibly have a birth, but one which it is crucial to develop once we have lost our natural innocence, for it is the place decided to hold our

superior aspects of character together. Without perseverance, doubt undermines one or another of these aspects, weakening their coordinated effect so that all collapse.

A child perseveres in learning to eat, crawl, and walk but does not think of it as perseverance. He simply fulfills his nature by continuing in the learning process, step-by-step. However once we consciously have the goal of learning to walk, as after being hospitalized, we focus on that goal to the point where everything we do is seen as reflecting on it. This focusing is a conscious intention that makes it necessary to realize that we must be patient and proceed, step-by-step. This exercise of our will to be patient is perseverance. To accomplish our goals we must neither lose sight of it nor keep it too much in mind that our progress is collapsed by each setback. "Be born a child (as he does I think, as an adult might, "you never learn to walk," thereby preparing his will to learn). Loss of this childlike innocence is a great setback for us. To compensate we must persevere, maintaining our innocence in a conscious way. Thus, the *J. Ching* says again and again, "perseverance furthers." Maintaining conscious innocence entails keeping the forces of doubt and fear from our inner view. We avoid "looking to the side" in avoidance of the progress of others, we avoid measuring each step, "feeling good" with progress and "vulnerable" with setbacks. We avoid expecting rewards for our effort, and the tendency, when such rewards are not forthcoming, to feel at fault as a deliverer of harsh punishment. By keeping our inner view innocent, like that of a child, we are able to achieve the humility and cheerful forward progress that will be the potential gift of the Creator, whereby our goal may effectively be achieved.

Virtually all these aspects of character are included in this idea of innocence. In the *benaram* *Amorror* (21), the superior man is described as "gentle." "His mind is natural and true," overshadowed by reflection or whatever degree. For whatever conscious purpose is to be seen, there the truth and innocence of nature have been lost. Nature that is not directed by the spirit is not true but degenerate nature." Innocence also contains the idea that spontaneous responses, if they are not spoiled by previously made facts or conscious purpose, are in harmony with the Creative Such.

Natural responses are always good, kind, modest, and are made possible by a detached and open mind. We do not plan such responses by anticipating what lies ahead or anticipate them on the basis of what has happened before. We do not depend conditionally on what others do or fail to do, but solely attract the moment as the moment demands. If our response is influenced by learned-up anger or desire, or fixed ideas, then it cannot be a response arising from innocence. Innocence is a state which allows us to be acted upon by the higher power. We become a conduit through which the higher power can be expressed; how this power expresses itself is something we cannot know in advance. The response may show itself as anger, but we feel none; it may show itself as will, or wisdom, or aversionness, or in the field of action, as great ability but it is always as if we have not us and of ourselves, done it. By conserving innocence, we cultivate those aspects of character that are realized in the enlightened and stabilized true self—the superior man within.

Innocence leads to insight. Our superior self is that which is capable of looking at and listening to what is going on in either the external world or the internal world. The word intuition comes from the Latin word meaning to look upon or see, and a right and mental view. Innocence is then related to the word *insight*. People who can hear in this are called psychics, but in truth, we all have this ability. It is simply suppressed in most of us. Through intense listening we can also become aware of other people's conscious thoughts. Our superior self listens and looks, but does not speak. What we receive from the inner world that we perceive and know as intuition comes from inside and apart from ourselves just as what we see of the outer world is separate and apart from ourselves. What we hear within comes from the teacher the same Sage who speaks through the *J. Ching*. It knows the way and comes to help. We can only hear it when we maintain openness, innocence and receptivity. When we jump to conclusions because of fear and impatience, we can't hear the quiet whisperings of the Sage within.

Whether we lay a huge "comes totally out of the blue," there is an intuitive way of knowing that we are helped by the Sage. "We lay 'out of the blue,'" because our worlds have the

clarity of the sky and come from nowhere. What we say is what needs to be said and is perfectly appropriate. Innocence and emptiness make it possible; we are notably free of emotional attachment and our words come in the vernacular of the moment; everyone understands and agrees. When this happens we are always a bit surprised. The fact is, we are not in possession of such moments, although we make them happen through being in a complementary relationship with the Creative Power. This we can do only through cultivating our superior man within.

The gift of insight diffuses from person to person. With Mozart it was the gift of hearing and consequent music with Eudaimon it was that of perceiving the fundamental principles of physics and numbers, with Leibniz it was a gift with food. Others are gifted as parents, carpenters, potter, cabinet makers, actors. Some have mechanical genius or electronic wizardry. Others have a gift for getting along with people. Everyone is given gifts which he may bring in the arena of life. Here and there a tree whose man may be disguised as a mechanic or common laborer. In his anonymous position of serving people he may have a momentous impact on their lives, without their being aware of it until later. Thus is the anonymity of the Sage. His gifts are everywhere, and greatest where they are least expected to be. All these gifts are equally valuable, equally necessary to the meaning of life. Everyone is born with them forth, and they are part of the intercavings of a beautiful design. The divine manifests itself in human beings, it also manifests itself in sunshine, in running water, in still water, in mountains, in valleys, in trees, in birds, in stories, in everything at the time Lao Tzu wrote.

The Great Tao is universal like a flood
How can it be turned to the right or to the left?

All creatures depend on it,
And it denies nothing to anyone
It does its work
But it makes no claims for itself
It clothes and feeds all.
But it does not lord it over them.
Thus, it may be called "the Little."

All things return to it as to their home,
But it does not lord it over them.
Thus, it may be called "the Great"
It is just because it does not wish to be great
That its greatness is fully realized
Then again, in another stanza,

Tao never makes any ado,
And yet it does everything
And again,

The Tao is hidden and nameless,
Yet it alone knows how to render help and to fulfill

The love of what is good is so much a part of our nature that to instruct us in it causes us to doubt. The idea of teaching children "commandments" for following the good implies that it is not in their nature to follow the good. To need to make an effort to do what one already does, is not only unnecessary, it has the worse effect of making us doubt our own goodness, and doubts our love of good. It would make more sense if we told children the following: "In being true to your nature you will eventually, through insight come to love God with all your heart because you will see the great and total goodness within you that is also God." To think of this otherwise, as in "thou must," is not to know that love. When we must strive to do what we "ought," our inferiors feel envious of others who do not, we become righteous, condemn others, create factions, and turn away from innocence in such attitudes a whole world of darkness operates. The superior man holds consciously to innocence to preserve the good that is within himself.

We begin to see, in working daily with the *Ji Ching*, that through cultivation upon, we have accumulated doubts about our innate goodness and our natural awareness of right and wrong that comes through our intuition. In doubting our intuition, we have given power and credibility to the decadent attitudes and conventions that exist in society. Our intuition, because of the culturalization, becomes suspended and inoperative, the result is that our superior nature remains in only a partially developed state while our inferior self leaps

and dominates our life. Self-development reawakens and strengthens our intuitive awareness, making it possible, once more, to return to our innate goal of bringing our superior nature to maturity.

Until we consult the Sage we may never have realized that some of the cultural traditions we have taken for granted as true are decadent and destructive from the viewpoint of the Sage, we may never have realized that while we were living what we thought to be a good pattern of life, that we were developing a number of subtle self-flatters. Nor may we have been aware that the faint feeling of dissatisfaction we have had with life comes from not having fulfilled our higher natures. Many of us are simply too indolent to see any reason to purify ourselves. Most often, we seek to do so only after we have crashed into that great obstruction the I Ching calls Fair. Then we realize that something is amiss, and come to suspect that our self-confidence may have no real basis. Only at this point may we be open-minded enough to seek the guidance offered by the great Sage, or to take our spiritual development seriously. How many of us, on getting to this point in life have experienced that repetitious dream of being in a school where we have not attended any classes, but are suddenly faced with the final exam? It is not that a dire end awaits us, but that we will have missed our great opportunity we suspect that nothing of any enduring benefit will have been realized from having lived, and we feel regret. We would like to have done things differently—to have fully realized our great potential, to have carefully and thoroughly attended the light within (that but of the divine within), to have let it grow and become fully realized, able to nourish and provide strength for others. This would have been in harmony with our true nature.

While it was free choice that carried us away from our original innocence and allowed us to languish in spiritual indolence, we realize that it is only through growing away from oneself and languishing thus, that we awaken one day to realize anything. It is only through restraint, by force of will and by choice that we fully experience the powers of the dark and light within ourselves. Only by experiencing the pull while in the vortex of the dark power do we come out into the light to see the meaning of our existence. This going away from

ourselves is necessary; it is part of the course, part of our growth. This is a life for growing own and for returning, the light and the dark are there for us to be able to live. Thus the I Ching says, "the highest good is to know how to become free of blame," not simply to be free of blame.

We may choose to follow our destiny to fulfill our Tao, or not, probably we have to come back into this life cycle again and again until the day we decide to fulfill it. Then we must follow the solitary path in search of clarity, for it is easy to follow what we see with clarity. The I Ching is a mirror given us for this search.

The Inferiors

At birth, we have both superior and inferior aspects of nature. The inferior aspects are called inferior because they are inferior in relation to the superior aspects. They originate in our bodily needs and may be thought of as our emotional body or our body-intelligence. It is as if every cell in our bodies is able to communicate its needs in a larger, organized way. Thus, when a series of impulses come from our cells signaling that their fuel and oxygen supplies are becoming depleted, we get a feeling that expresses itself as an emotional message "I am hungry."

In its original meaning, the word emotion meant to move away in the sense of reacting to something, later it came to mean strong or being agitated or affected by something. The emotional body, or body-intelligence, simply reacts, consisting a simple-minded intelligence. As such, it is blind, not being connected to cognition, or recognition. The inferior mentioned in the I Ching are those feelings that register as pain, hunger, thirst, or fatigue, and give rise to a feeling of urgency to "do something." The infamy of their expression may be tamed by cognition. For example, we may be hungry, but as recognizing that we are about to eat, our urgency is contained. The fact that cognitons can hold the inferiors in check confirms the view that they comprise a simple intelligence. The influence of cognition is not direct, but is conveyed by an aspect of our superior nature—that of patience, which calms the inferiors by restraining them that they will be fed. If we listen closely we can hear thus calming action on

the part of our patrarch. However, if it appears that food may be a long time in coming, whether or not the inferior may be constrained depends upon the degree to which we have developed the aspect of patience, and to the degree in which the inferior has unvicated their belief in the superior self as leader of the personality. When the inferior lack confidence in the superior self, fear intrudes and the response becomes more and more hysterical. The adversary even great pressure to do something (anything) to alleviate their sense of being threatened; worse, they readily settle upon any apparent solution to the problem, even though this solution might entail compromise on the integrity and safety of the personality as a whole. This happens because the inferior do not see things as a whole; lacking cognition, they are not equipped to lead the personality when they take over the personality is bound to be placed in jeopardy. Then, whether or not things work out is entirely due to chance.

Seen in meditation experience, the inferiors are dim-witted characters who lack personal honor, and unlike the Seven dwarfs of "Snow White" who are undraped & bare left to themselves, living in a state of peripetylessness and disarray. In my meditations I have found them to be a partner declining my inner peace with observations and exclamations about everything in sight, and urging duties that repeat in my mind like a broken record. On one of the first occasions that I saw them, I saw myself on a ship much like that of Columbus's, with the entire crew in rebellion about my "sailing off" into nowhere with this "f---ing thing." They were so occupied with looking at the difficulties of my life at the time and my "not doing anything about them" that the ship (my ship) which they were supposed to be steering was in a state of total disarray. It was clear that if I did not take them in hand the next storm was as sure to sink us. Since my *f-chung* guidance had forewarned me to marshall my armies & not myself, I saw that the only thing to do was to kill the entire crew which I did. (Thus sort of thing is permissible as meditation experience, as a way of dealing with rebellious and obdurate inferiors.) When I saw my ship (in meditation some time later) it was repaired and I had a new fleet and disciplined crew.

As a necessary part of our personality, the inferiors are

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good only if disciplined and kept in the proper relationship to the superior self. Obviously, only we can discipline our inner self, and to do that we must find some such discipline as crucial to achieving our goals. Body intelligence is what makes a carpenter able (after practice) to hit the nail... instead of his thumb. The pianist teaches the body (initors (his hands)) to play thousands upon thousands of musical notes and patterns, which they then remember the intellect supererves the coordination of the hands and the heart, the superior self without fail to the musical line and, through this listening, communicates the sense of music to those lower aspects of the personality, which, in turn, pierce (perceive) without the hands or intellect — functions of the body-intelligence nothing could be done without the ability to listen to him (the greatness of the master could not be expressed in fulfilling its role the body-intelligence receives its due in being recognized, serving the higher self in accomplishing the higher goals of the personality as its true and enduring source of happiness. However, if the overall purpose becomes that of gratifying the body self's need for gratification, a "Motherlody," epicyclical (that may be experienced but this third) is always at the expense of the superior self ultimately, even thus thrill does not satisfy, for it denigrates to a vague feeling of dissatisfaction in the definition that always follows a high feeling.

The amount of self-honour we have to growing up determines to what extent our inferiors may undermine and overthrow our superior aspects of character. By the time we encounter the *f-chung*, many of our inferior will have become powerful as habits of mind and as programmed reactions to circumstances. The bases of the *f-chung* address these programmed responses and the facts we have made with ourselves to do or not to do third in given situations, these habits operate as defenses against the Unknown, and arise from mistrust of the Creator, and the fear that it will not be there to help us when we need it.

Many messages and bases refer to the invasion by the inferior element onto the superior man's place. In *The Army* (7), when the inferior lead defeat is said to be inevitable hence the army "carries crosses in the wagon. In Standard (12) it is said, "Owing to the influence of the inferior men,

material interests prevails . . ." In *The Power of the Great* (34) it is said, "the inferior man works through power . . . Is The Juggler (53), because of "keeping company with inferior people we are tempted by pleasures inappropriate for the superior man." In *Coming to Affect* (44), "the principle of darkness ascends," as "the rise of the inferior element . . . These inferior are thoughts within our minds which overcome the superior self by usurping its place in *Splitting Apart* (21), which as a homophone refers to the takeover of the inferior, or "evil element" as it is also called, a base reads, "The lot of the bad is evil." This refers to the beginning collapse of our serenity because a shadow of doubt has begun to infiltrate our peace of mind. As a result, our rest, symbolized by the bed, is disturbed. The commentary to this last explains that "those followers of the ruler who remain loyal are destroyed by slander and insipid." In this case, the followers are the good aspects of our character, patient, willingness to be led, sincerely in following the good, and detached. Doubt, with its attendant ratholes, erodes one's perseverance, even the slightest hinting to doubt is followed by the inferior's taking over, demanding us to take aggressive action. This is the essence of splitting apart, leaving the path of correct waiting.

The inferior's vary in the degree of evil and danger they present. Those described as animals often refer to single ideas or ideas or habits of mind to which we might be attached. The phobias mentioned in *The Wanderer* (56) represent a personality—a comfortable but incorrect attitude we could easily give up. "He shoots a gheasant in flight with the first arrow. In the end this brings both praise and office." In *The Power of the Great* (44) a man "born against a border and becomes entangled"; this pictures ordinary, the readiness to push our ideas on others or to constitute an action even though we know it to be wrong. "Pigs and fishes, symbolic persons who are irretractable and difficult to influence, because their natures are the established leaders of their personalities. A cock crowing to mobilize the emptiness of trying to influence people by mere words. Game which must be caught because it "is devastating the field"; symbols of destructive negative ideas. A hamster has no lungs in its nest symbols harbor bad bad habits of mind. "Three flattening forces" represent ideas we like because they flatten out self-image. A "hamster

a high wall" which must be "forcibly flattened" because "he is hardened in his wickedness represents represents a powerful negative self-image, such as pride, which obstructs progress. It so firmly attached to our way of thinking that, he the un-disciplined crew of my ship, there is nothing to do but to "kill it."

Action which arises in the locs, calvch, thigh, arm, checks, and tongue symbolizes thoughtless actions that spring spontaneously from hidden negative ideas, faulty judgments, and goals we have previously made with ourselves. These ideas and goals are so habitual that they spring into action without our having consciously thought them first. When we grow up, the inferior ideas become more organized by our emerging self-identity, or ego. They are described as *The Army* (?) as an undisciplined army that can swiftly turn into a mob that is out of hand, in another location they are unreliable men, and mad servants that can easily turn into criminals and slanders who are discernably obnoxious. "Comrades who are nervous" because comrades who "no longer heed any warning."

The Inferior Man

When the inferior are hardened under the leadership of the ego-self-image as an organized response to things, the *Chief* begins to refer to them as the *inferior man* instead of man, and the "ruler of disorder," "a tyrant," and "the Commander of Darkness." These organized responses come from fixed sets of defenses much as those that occur when pride, or being injured, hardens into vanity. The inferior man, then, is the accumulated and fixed image of our self, with its train of rights and privelages. In any given situation we already know how a person will behave because of his/her responses. The superior man, too, is firm in his overall principles, but the firmness comes, not from externally added beliefs which are the product of negative experiences but from an inner awareness of the center of himself, and his usual impetus to depart from that center. The images that create the inferior man are drawn from the wish to defend oneself against failure because they rest on childhood fears. They can only be overcome by a most resolute and determined act, like

to be free of them, once we have recognized them as false and destructive. This determination is required because the ego as a defense mechanism, results only attempt to displace it, that is to say, it defends its own existence as well as it defends the hiding place of our fears. The superior man that remains is here to have shed the inferior man appears to be defended, but because he cleaves to the powers of truth, and defends upon the higher forces, he is defended. Because he is free of the dark power, the light power is able to come to him and thus dependence does not mean that he has "fallen," or presented upon his luck, but that he is resistant against doubt. Through renunciation, his attitude remains neutral and receptive and to accept things as they come.

Various lines in the *T'Ching* refer to the quality of renunciation that is necessary if we are to free ourselves from the inferior man. Pride and vanity are the same bane on a high wall that must be shattered to the south base of 'ring-leaders that "must be killed." The followers, or simple persons that have been fooled by the ratiocines of the ring-leaders are to be "ripped," which is to say that we need not punish ourselves or indulge feelings of guilt, it is simply enough to recognize that we have been fooled, and to remain resolute against their rationales, as the inferior man tries through force of habit to re-enter them into our way of thinking. Through making the effort to free ourselves from these resultant and destructive aspects of our nature we come to know and we understand how powerful the dark force is to hear separation from the outer world. In a state of inner quiet, "the ego with all residues disappears."

The ego is mentioned in *Abram's Study* as that part of our self from which we must become free before we are able to hear separation from the outer world. In a state of inner quiet, "the ego with all residues disappears." Separation (45), requires death to "separates from all others, causing division and alienation. When we contract, trace on defining outer ego as different from each other and to isolate people in having a certain sort of individual, we begin to build our life around what makes us different in focusing on our differences, we lose the sense of oneness that unites us with others. Alienation and division are contrary to our true nature.

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The inferior man, or ego-self-vantage, arises out of feelings of insufficiency of self. The extent to which this self-esteem is developed is proportionate to the quantity of self-doubt that we accept as we go along. It arises, as well, from a primitive fear that the Creative will not find, or, if it does find us, it is not necessarily favorable to our existence, and might even be hostile. Intuitively we know the hidden implications of such thoughts processes. Once our true self, or inner eye, is shown in an array of doubts by our conscious mind, we may not know what to think, especially if the "proof" is offered by our intellect that other people believe in these doubts, and soon become accepted. Then the doubts overtake the intuitive perception, which is thereafter put aside, or unable to even longer in restraining them they gain credibility by the logic of the practice!

Our first self-doubts may occur when, as infants, after many feeding schedules are arranged for us in the belief that we "don't know when we are hungry," and from the fear that we promptly respond to our needs in an "make a monster" of us. We intuitively understand the implications of these doubts about our intuitive perception, and consequence later, when our parents think we need "because" a certain type of person, they ignorant another of these doubts about our ability to survive without transforming ourselves into something better than who we are. After cover, in putting the question of survival in purely external terms, they automatically communicate their doubt about the capacity of the hidden side of our nature to help us get along—which do this, of course, because it is close to them.

This double question of insufficiency of self and doubt of the Creative is experienced as a trap, as being thrust into life as an insufficient person, with no resources and no way out. Our very confidence in life's having a purpose is placed in jeopardy. This uncertainty is experienced as anxiety, and a bottom feeling in the center of the chest, as if we have been directly wounded at the center of our being. Literally everyone can recall having felt this way about life at one time or another! That feeling of entrapment so long as it is there,

and even though it is only subjectively experienced, demands that we do something about it. An equally strong positive feeling is needed in compensation, to relieve the pressure of the anxiety. Thus is our first real knowledge of loneliness and insecurity as they occur in varying degrees and at varying times during our lives.

Obviously, this negative feeling starts in small ways, more self-doubt about the worth of their being is generally serialized, into the march of little girls down into the ranks of little boys, but doubt is translated into little boys' minds if they do not measure up to the prescribed image of what little boys must be. Even those who do "measure up" have doubts because they know they are conforming to a false image—an image to which they sacrifice their feelings of self-worth, in exchange for acceptance.

All of us have doubts about ourselves no matter how small those doubts are problems from the point of view of the *I Ching*. In the hexagram *Breadth Through Readiness* (41), it is mentioned that "even if only one inferior man is occupying a ruling position in a city, he is able to suppress superior men. Even a single person will lurking in the heart has power to obscure reason. Passion and reason cannot co-exist by side—therefore [the] without quarter is necessary if the good is to prevail." As long as the negative feeling exists we, hubris, we are just in the same position as the drug addict who is fed a "fix," only we seek one that will free us from that feeling in our chest. Nor will we dismantle through self-development, as the rationalists of disbelief that we have accepted over the years do we become truly enough by simply being ourselves. Then we become liberated from the cringeing mechanisms upon which we have learned to rely. This is the meaning of enlightenment.

Similarly, during the normal course of life, we are in search of "solutions" to this negative pressure that will keep the gnaw of anxiety at bay. When we feel this insufficiency of self and competence to lift the egotisticalism of our inferiority in evidence—however, in fact demanding that something be done—the logic of the warriors goes like this: "Indeed, if it is true that there is no one to help us fulfil our characters, we must choose qualities of being that will preserve us from harm. Being free of harm we can then make this pair

poorless life as good as possible." From this take us, the inferior we in charge of what we come to think of as our self, and our self-sabotaged. They accumulate aspects modelled on one or another person who appears to be succeeding. In adopting a new characteristic, we find that the houses feelings at least (regular, or temporary) gone; we accept that quality as part of our self-image. Peter by now, the inferior construct, a personality that defends this "vulnerable spot" from the prudings and challenges of others. Strangely enough, everyone knows the "vulnerable spot" in others. Most of us don't pull it in each other because we don't want ours pulled and in return, but down to give some people a feeling of superiority—that positive charge that helps them compensate for their own feelings of inferiority.

From the time we construct our "external personality" or mask with which to deal with the world we address the external world as the only real issue of life. The validity and reality of our real self is put aside along with the validity and beauty of the Creative, and the hidden world. This is not always a total thing because we construct protection only in those areas in which we have doubts and fear, where at least which we take for granted as being harmless. But in whatever area we have constructed these perceptions, the power of the Creative does not enter the light since never intermingles with the dark force.

Having constructed our new personality, a phenomenon takes place. The playwright Pirandello observed that when he began to create a character he tried to "take over" and exercise its own demands. It would no longer come in and go out on cue. This made it difficult to give the play dramatic structure for each character protested against fitting into a secondary persona, each wanted to let his own story continue and dominate the play. This phenomenon caused Pirandello to write *Six Characters in Search of an Author* in which, one by one each of six characters in turn as empty stage and demanded to see the director and have his word told. It is the same when we create a self-image. The ego emerges and takes over, demanding that the entire personality fulfill the role it has decided to play. The true self cannot do this, therefore it creates a persona of the ego inherently in conflict with it, but helpless to consequence it would much better

In by reason of adversity and shock, the ego is no longer able to protect the inferior elements, they, in contrast, look about for other solutions. During such times, we witness the temporary collapse of the ego-self-image—a momentous time like the Wizard Witch of the West in *Wizard of Oz*, if simply disrupted enough.

As an image, the ego is only a false self-image and does not in mediation experience our real self or other ego, sees the ego as a separable entity at its worst, it appears in animal or demonic form as a dragon, a bear, or a wolf, or a unusually fearful image. Often the ego appears as something fearful being the creature of our fear and doubt, but it may also be a variety of human forms—sorcerers projected in someone's imagination, wily or exciting when we are in an eroticistic mood, or as a terrible hulk—incapable of achieving anything, dumb and uninteresting and an example of failure, when we are in a dark, self-flagellating mood. The ego has achieved such dominance of our personality only because our real self has been largely acquiesced in the fundamental doubts of self and doubts of the Creative potential by the plausible and hysterical inferior.

In its separate existence, the ego-self-image retains the power of the dark force, and a self-perpetuation as well as self-protecting. Our fear of modulation is caused by the wants and threats given off by our ego which knows that through modulation it may be unmasked and stripped of its powers. In this case are no more harmful than were those of the Wizard of Oz—when stripped of his fearful machinery, The dragons of fear are but paper dragons, and their courage depends on hiding this fact from us.

The following account of a modulation experience gives an example of my dealing with one aspect of my own ego-self image. I am two dots of light, so small, yet distinct that it is hard to imagine who has them might be except that they were expected apart about the dragon that over might be spaced. Nevertheless, I could not remain nor having seen any other than as there is a dot. Then I noticed that the dots seemed to be surrounded by larger, dark, glazed-over orbs, so that the whole appeared to be the eye immediately I realized that this was what they were—*sleepy eyes*. Then the image was replaced by another, that of pulsis of smoke floating

upward, such as those given off by a coal fired railroad engine that is coming on a track. I would have thought the pulsis were coming from just such an engine, were it not for a railroad gone that alone upwards onto the bottom of the pulsis. I also noted that the pulsis were used to the heat of my own heart.

Then I saw that those pulsis were coming from a sleeping or nearly asleep dragon, whose eyes were barely open—only enough for the last dash of light to be seen. The last dot in the pulsis, of course, was barely part of its actual nature. I was soon noticed that it was as hard as stone. I forced myself with a hand and arrow. It was obvious that I was meant to choose which I did at once aiming straight at his eye, the shot went into its brain and killed it. Then I cut it into pieces with a sword (which especially appeared on my hand), and offered it as a sacrifice to the higher power which I returned, though of it as a offering. It was immediately dispatched.

Next the chamber in which all his dark places came into focus. It was an odd funnel-like room that reminded me of the chamber of a beast, except that was obvious that this was a very large room. Then I realized that because the pulsis of smoke were related to my bestial self, this dragon was really inside my heart. However, I soon saw that the pulsis had the same sound I made to him, aside myself! I self-righteously say, 'Harmophy' in response to seeing other people's inferior behavior. Clearly this was the dragon of my own self-fightfulness! During the week that preceded this mad action I had had several experiences in which I felt extremely wrong after "blameph". I began to realize that the dragon's body as it were like my own when I stared at people with suspicion of their behavior or thinking. Obviously my past had been based on them at least inwardly and was far removed down to the most narrow hardness of feeling as I really reproached them for their crudely 'bestiality'. Then as long as the ego predominance of it, as are that in case one replaces one's real self, it loses that it can never truly succeed as an image or have the potential as memorability of the real self.

As long as the ego wants to be the potenti al memorability of the real self, yet it wants to be us and to have the memorability if it can somewhere figure out how to prove it. It tries to deny everything that would deny its existence, therefore it can

This ego-self is the megalomaniac of self-deception. It looks ahead to anticipate events, it looks behind to see if it can fall itself on the back for things accomplished; it blames that it is responsible for every bad thing that happens to us and it is never responsible for anything bad that happens to us. It is the influence of self-pride, bravado, and, on certain occasions, an inherent enthusiasm just as often, however, it degenerates into dark-energy — taking a dim view of people and events. "Prices are too high," says the ego-self, "the system is out to get us." Face it baldly — the ego-self, under the dominance of the dark-energy ego-share and deeper when the outlook at work and at leisure is grim, and gives fuel to the three basic greed motives that they are going well, the ego-self is assume than good last forever. Therefore, therefore, in aggregate, we are much more. When things are not going well, it tends to blame someone else, and to blame him or her, with equal relish, for what is wrong in themselves between hope and despair. It is no wonder that the ego-self refers to it as the "Lord of Darkness".

Once disturbed, the ego retreats to a protective shell. The diagram (Figure 14) depicts a contrast in detail. The ego remains in a highly alert state, while the self-mind is more or less dormant. The ego constantly monitors the environment of people. At first, the ego's response seems well balanced and in balance with its primary task, which is to obtain those free to dominate. But once the situation reaches a point of extreme danger, the ego's response becomes erratic, "either out and then off or solid.... If we observe such a person, he seems to have lost his mind. Some, however, the author, feel that the self-mind is best suited to learn it has a tendency to dominate others.

strength, the ego is blatantly obnoxious, ground-shattering, and
factional; it thinks of itself as decisive, and rewards well
developed and developed "calculations and conclusions, in
results and ambitions of indulgent glory-seeking and in one
track minded, but in its ambitions of self, try to do a host,
more, particularly harsh, indulgently high and dislikes
persons, and in actions that others do than share it lengthen
to heaven in judgment while regarding as wrong acts, in
which and measure everything and constantly looks in his
inner mirror to see how it is succeeding, it is not the story of
the high road and droghas the open to some of the less road
it is smooth, lighter, and impudent, it cannot be seen at all
these negative qualities in others but does not see them in
itself is the classifier and classifier indeed, it disappears for it is
a true reward, as well as a blemish (for this reason like / Christ
sometimes teacher by one of which - that is shooting events
in other material life are explained as being the only way to be
survive particularly right again.) The ego is easily bored.
because such's attachment will not come. Thus desire for complete
moral also comes from an intermediate category. It never seeks
true learning but desires only to see how it is and knowledge
to further its own interest. It is always prepared to keep
when we keep still. For this reason, "having it in" or
"modestly", is important in God, in spiritual and our ego. Its
strength rests on all the seven items we have stored within, as
year it has a thousand dogmas but when we beg it to share
them we are able to be decisive against them and gain power
over them

As an organized response to events, the ego prevents our being helped and led by the higher power for we can only receive such help if we remain silent/unconscious of our higher self. The voices of the intellects and the ego become so dominant they so clutter our inner space that we are unable to hear the clearer within. The ego is blocked off. The higher ego is forced to let the cascade of messages pass before it by the lower self. The ego's organized plans to do or not do things, the set time schedules, habits, set programs, our life that are all planned and organized by which the personal response to situations is made possible in our life. The rules of change are so carefully circumvented and monitored by the ego that

that we become hardened against life and are no longer able to understand its meaning.

The fundamental conflict posed by the rise of the inferior man sooner or later comes to a head. As the sixth line of the *Kaung-p'ui* (2) puts it, "Dragon fight in the meadow." — The dragon, symbol of beaver, comes to fight the false dragon that symbolizes the inflation of the ego-principle. In this battle the dark power is inevitably overwhelmed. This life of death conflict is predetermined by elements in our attitude, for as long as we choose to follow a false path, as described in *ture to become valuable and finally stand squarely before us as that obstruction the I Ching calls "Fate."*

While our immediate response to this obstruction is to think that we have no alternatives, we are really at an impasse crossroads; one of these roads leads to developing the higher aspects of our nature, the other to creating the issue by seeking a new set of defenses as a new self-image. Invariably we know that the only way we may fulfill our life's goal is by developing our higher nature. Our inferior's also seek these higher goals, but they have not the means to find the way. The idea that they can lead our personality to this higher level is one of the great delusions of the ego-self-image. Only that which is in harmony with the Cosmic Law is allowed; there are no short-cuts, despite the.caution with which our ego proclaim, from time to time, that it has "found the way." Whether we respond to this opportunity to follow the other path of spiritual development using the *I Ching* as a lantern to find the way is up to us. As the ancient Greeks would have put it, the road lies through the underworld and requires that we pass through the three-headed dog (our ego) which guards the entrance, and slay the dragons of fear that guard the inner treasure.

Self-development

Fate, in the *I Ching* means *tao-tang*: first, it is that of destiny—our personal Tao is to fulfill the higher image of us that is stored in the mind of the Deity. To fail this destiny is to avoid it, to engage Fate in its second meaning—an obstruction. This obstruction is found at the end of each strong road we follow. Fate stands squarely across every path

charted and mapped by our ego-self image [in only a small set of lines before we meet it]. Fate is not an argument or virtue, decisive, if in there to teach us in an infernal way that the goal may not be gained through false means. The Sage and Fate work as a pair, the Sage to guide and help, Fate as the dilemma that forces us to seek help. Fair therefore is both our image destiny and the obstruction that comes from avoiding that destiny.

Fate, as an obstruction, is a door that can be unlocked, but only by the proper key—which is a correct attitude. Upon correcting our attitude we find that our nature is improved, but if we then become careless and revert to the incorrect attitude the door closes once more. Fate, as an obstruction, seems to vanish in smoke for above once we have come to thus unbarred, now we have to indefinitely pay for every mistake it is as if we have had our credit card taken away. Our way around the obstructions must conform to Cosmic Law, as the commentary to the third hex in *Difficulties of the Beginning* (1) states: "If a man tries to hunt in a strange forest and has no guide, he loses his way. When he finds himself in difficulties he must not try to steal out of them without many and without guidance. Fate cannot be despised, permanent effort without the necessary guidance, ends in failure and disgrace. Therefore the superior man, discerning the seeds of coming events, prefers to experience a wish rather than to provoke failure and humiliation by trying to force fulfillment."

On attempting to find ways around this obstruction, it becomes clear that our ego (as we find brilliance) is unable to deal with it. The shock of *tai-chi* in our research upon the problem has the dual effect of turning the ego to roost, because, in all states of shock the bursting of the inferior causes their ego creature to fail, or disappear—at least for the time being. With the ego temporarily gone, the inferior suddenly have no solutions. At this point we have the opportunity to re-establish the leadership of the superior self. However, this is also a point in time in which the superior self is undeveloped and out of practice in leading the persona, yet has forgotten quite accidentally the ability to perceive has to be re-acquired. Meanwhile, the solutions are only momentarily

submissive they readily regain confidence when the temptation disappears, to the slightest degree, and remain docile only so long as the external circumstances keep them under pressure. At this point we may well set the fifth line of *Enthusiasm* (16), which says 'Persistence ill, and still does not die'. The commentary adds, 'A man is under constant pressure however this pressure has no advantages - it prevents him from controlling his powers in *empty* situations. Thus constant pressure can actually serve to keep him alive'. This is also to say that in a weakened state of will, we cannot afford the luxury of more false moves. During this time we tend to feel a sobering effect as the ego is first suppressed by the bombing of the memory, then re-emerges as the witness consciousness in external situations. Very often we are suffering from ill health because of the exhausting effect of internal conflict and the oppressive effects of doubt. Our life's limited quantities of energy has seemingly dried up. The *hexagram Obscurer/fix Aspiration*, (47) compares our situation to that of a lake which has dried up.

Another deficiency of our wholeness comes from the acknowledgement that our emotional body has to our ego-self image, this causes the inferior to perceive their welfare as dependent upon the well-being of the ego; therefore, as the fate of the ego rises and falls, their sense of well-being rises and falls accordingly. That they are dependent upon the ego is a misconception as these parts they are yet unaware that their well-being really depends upon them being detached from the ego and that they can safely let it go. A part of the ego's hold on them comes from its having convinced them that 'without experiencing emotional heights, you aren't alive'. It has taught them to live for and anticipate those highs. As a consequence, they do not remember—or have confidence in the fact—that true joy is found in a serene and quiet soul. It is necessary in this dilemma to detach the way we feel (our emotional body) from our self-image. While this is difficult, it is not impossible but it does require that we allow ourselves to be led by the higher power which, above, knows the way.

In the work of self-renewal or return to our original self, we may not formulate correct attitudes by adopting them, as one adopts a religion or belief, or a political leaning. One

never attunes one's ear to our nature and cannot be added, as in saying "Now I'll do that," or "I will agree to that." In these cases our intellect says what we may do, and tries to monitor an approach so that it may remain in control. There are no sets of rules we may hook up in the book that tell us what to do in each different situation. If anything, the rule is that we may not know anything in advance, we may know only what our inner moral judgments are, and where each situation arrives we must refer back to these to see how we may fit into the situation, and with a sincere mind, seek clarity to find the correct actions. To attain charity, we must submit the intellect and come to a state of mere quiet and acceptance. Clarity comes as a clear perception amid penetrating realization, and always coheres with the realization that we have been pre-conditioned from following that natural way precisely because of those attitudes we have taken on. We also realize that because the force of habit is strong, our new clarity must be vigorously manifested if the inferior ideals are not to re-establish themselves.

Similarly, we cannot find the correct way by intellectually analyzing what it is. For example, in reading a book such as this about the *Ji Cheng* one can stay aware of what the *Ji Cheng* is about and that all there is to learning is to conceptualize its ideas. This is not possible for every lesson must be internalized through experience in a one-to-one relationship with the Sage. The Sage, not the intellect, must be the teacher.

In working with the *Ji Cheng* we gradually sort out bad deeds learnt from their hacking places. The progress is necessarily slow and protracted, so that the fears are diminished in strength. When they are in a greatly weakened state we face them at their point of origin, our strength is in place and we have the help we need from the higher world to eradicate them. In this manner they are unable to attack from behind while we face them in front. Because these fears are stored in images which have the demonic form of our childhood images (or indeed, they are derived from our childhood), to find and deal with them in a serious hunting, one which requires assessing the strength of character (intensity) that only the Sage knows how to help us with. The prophet's mind be slow and steady. Our superiority over others for help, brings

the help we need. The qualities of character that become our most powerful weapons are those of acceptance and receptivity. Besides the barriers presented by the "democratic frame within," we can hardly have anticipated that our ego will soon follow the path of self-development! It is to do things this way. The Sage does not "have a long + taken" to make "reality" momentous difficult and "probably impossible. It is to do things forward to the goal, carrying the issue [for us, if you like] to the end. Self-development is not something we can write for, but something which happens within through the medium, and on behalf of

Through contemplation of the *I Ching* daily, we learn how to be led and directed by the Creative Power. We learn to appreciate the moods of the ever-changing situation, and to discipline them to be led and to act without knowing what is going to be open and to do it patiently and willingly instead of hasty and abruptly. In order to achieve anything, the *I Ching* teaches the necessity of gaining the inner sense of our situation, if our effort is to be leading to success etc. We must gain the awarenss of their situation. This means that our situation must sometimes endure protracted and work in a gradual and measured evolution. We have to cultivate certain

mutualised with patients, and to sacrifice feelings of anger and frustration, for the good of the institution. They learn, in following this path, to be devoted to good for its own sake, without demanding that others think of them as good. This is to be "mentid about their modesty" (in eastern religions such as Buddhism and Zen training captures the discipline and obedience of the inferior. One sees or another practice enduring hunger or pain. The Sages of course, it requires no such extremes but the work of self-development through the *I Ching* is the way - to bring the inferior to obedience and submission. In *The Army* (1), they are spoken of as "troops" which means be disciplined and obedient if the trials and challenges or meet are to be conquered. There will always be under go privations for the sake of the greater goals.

of the personality; while it is possible to accomplish great feats
The work of developing our interests has several
object. The first and most important object is that of self-
realization, for we can never truly live to do. It is easy to do
nothing, and realize no mental state of mind. Next we train our
moral nature to lose our own purity of soul. Last we train our
physical and domestic life to take a share in the world. Only
when we have done all these, can we hope to attain freedom from all
affection, and stand up pure in our particular field. We
have learned the art of living, and used to regard life as something
not to be recognized as a source of evil. But certain friends and
relatives, who have been educated to other people's belief,
and have been brought up to hold us by the right hand, will
only, so far as we are concerned, be a hindrance to us in our
quest for freedom. These friends and relatives
do not consider either our personal or our spiritual welfare
in respect to which they have

By controlling the interests by strengthening the good aspects of our personality we reduce conflict. By reducing against succumbing to self-flattery when success befalls us result from our growth and development.

which we fulfil a part of the Creative design to renew the higher nature of others, for by following the path of the good we win the hearts of others to follow it. When we are successful in our efforts to renew in a spiritual way, and thereby regenerate through the power of the good Our will, from their own natures the greater the good Our will exert on others is not through intentional effort. Having devoted to our path we do not practice it before others. If the influences of others requires us to endure being ministered to, our perseverance is not something they see, for we demonstrate nothing we do not try to impress them to the best of the situation, but depend on truth's potency and power. Similarly we do not practice our way of life with covetousness which is the sign of debauchery. Then we find that our own way To take advantage of every import

tivity is to split our way of life is to be too ambitious and conscious in our effort. Certainly, to press ourselves upon others is to have ego-involvement in our way of making progress. The *I Ching* calls this "using power." At the same time, if people ask for help and are open to our ways, it is our duty to meet them halfway and to respond sincerely. The correct way of making progress is by responding upon the peritracting effect of a good example—the impact of our whole way of life.

We are able to help others which are respond spontaneously to the "signals of opportunity" that occur. These moments comprise short lengths of time when people are open and receptive to our view. Then we have a chance to impulse upon a personable to that moment and to adapt it in the most crucial way. As long as we strictly adhere to what is appropriate and essential, and keep our attitude to balance, the moment stays open. But when we begin to copy our influence, or become egocentric, or begin to use what we say to promote ourself, the moment closes, because our ego has closed the scene. If we then fail to downplay, like good effect of our work is reversed; if we press on, we "burn ourselves away." This loss of "outer" independence is humilating because, due to the pressure of our "inner," we have a fully given up a portion of strength for one of weaknesses, the consequent damage to our personality is called "darkening of the light."

Self-development makes us sensitive to the apparent and the wanting of these moments of opportunity. This sensitivity is respectful of the dignity of others and gives them the space they need to find the correct way. Throughout these cycles of influence we hold to the idea of their great man "who is not disturbing their ability to find the way we gradually win them over and to follow their own inherent natures. Thus as now the Sage helps us and it is how we help others.

In his contact with others, the follower of the Sage does not defend his point-of-view. To complain is one thing, to defend is to become enraged with the other person's ego. It is better to go on one's way and be misunderstood as this is no detriment to progress. Paradoxically, we must allow a misunderstanding of our views as a step in the process of understanding. In such a manner do we ultimately mis-

understand and understand the way of the Sage. While we do not encourage misunderstandings, we are not dismayed or alarmed when they happen. Again, we do not intend any effect, but we relate to each misunderstanding and obstruction faithfully, knowing that time is the vehicle by which they will be resolved.

It is part of the greatness of truth that it is displayed monically. The Sage we might say likes irony. Or, we might say that the presence of both dark and light are necessary to bring. Just when we are sure that a happening is disastrous, we begin to find that it has been accompanied by hidden benefits. Indeed, bad luck has only been a disguise for good luck, when we think we have been abandoned and left alone, help has been arriving from a new quarter at the while. This is the way of the Sage. Understanding and help provide the demonstration. Truth, which we thought to be grim, is all light and relief!

This irony is the message of the hexagram *Opposition* (63), which means "misunderstanding." We must understand the meaning of life and the meaning of death when we think that Good and Evil are hostile. When we think that "he is unfair" at whom someone dies and is "taken from us," this instead of God and Fate causes us internal conflict. It is against our nature to react at God. When we decide that death, as something we don't understand, is a terrible thing, we shut ourselves off from any higher understanding of it. When we are in this hostile mood, we tend to get into such as the third in *Opposition*: "Isolated through opposition, one meets a half-minded man with whom one can avoid a "good fight." Despite the danger no blame." The commentary explains that if the person can let go of his illusions, the dangers of isolation will be overcome. The wish line also refers to isolates "due to misunderstanding and. This misunderstanding causes a person to "misjudge his best friends, taking them to be snakes as a dirty pig and as dangerous as a wagon full of devils". In time it says, he will see his mistakes and overcome the danger of seeing others in the wrong light. Misunderstandings are caused from misreading the meaning of events. The second line of *The Chang Yang* (30) refers to truth as having a "yellow" rather than a white glazing light. Truth is moderate and soft, not harsh and unmerciful. We often over-read the

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beginnings because of this tendency to see things as they are. We do this because our interests for our ego are very strong for in they are acting as our instincts interpreting events according to standards that have nothing to do with the higher truth.

The effect of self-development is to moderate the way we see things through diminishing our interests and displacing our ego as the interpreter. We take things seriously but not too seriously; we arenas the middle road, or as Confucius put it the mean. We work at our development steadily and patiently rather than with fervour. Although we are considerations as trying to keep our interests correct we do not develop when we make mistakes if we turn backwards, we accept the set back and learn again from this new place without attaching ourselves to the idea of failure. We are considerations to have the correct effect on other people but we also do not attack others to like impressions, we make or fail to make on them. We let go of past errors, mistakes and regrets, they only inhibit inner power and courage fear and pride. We concentrate on the past only to recognise and correct our errors, but as soon as we run on them rather, we forgive ourselves for our shortcomings. It is enough to be resolved to try to do the correct thing in the future. It is not flattery to think that life hangs on our remembered mistakes, through self-development these imperfections and their bad effects disappear.

The meaning of acceptance so frequently mentioned in the *I Ching* is interpreted in the context of the mean. Acceptance is not 'We can't help it' the way it is, where something happens we don't understand or decoding a thing is either negative or positive not you less far acceptance is to leave the event unanswered by not decoding what it is. This sort of open-mindedness enables the higher truth to come through. Acceptance means to live with the situation generously which requires accepting the 'carful' sounding voices of our interests until we're able to look at their points to all the ways that they are at either claim or hope to. Acceptance is gone to the idea of moderation in that it requires a certain 'moderation' on our parts to be decisive against our interests but requirements must also lead us bring no den on defeating our interests, that we can no longer bear from within the testing that's achieved through effort. Part of being moderate is

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that we accept those areas in which we need help from the higher source. We are not capable all by ourselves, of holding our interests in check on every occasion yet in putting forth the effort to do so, and in asking for help, we get the help of the 'gods' to overcome their influence and 'bring things to completion'.

The entire business of the *I Ching* is to reaffirm our knowledge of God as the higher power not only as a vague, intuitive knowledge but as a conscious practical, valuable everyday knowledge. This means that we materialise the reality of God out of the mists of our unconscious into the full reality of consciousness. We may know intuitively that someone we have in authority to us, but when this knowledge surfaces by chance into consciousness it produces such a shock that it is hard to understand the difference between these two sorts of knowledge. We may know someone is dying of cancer for a long time but the fact of 'her death' produces an unexpectedly strong emotional response. How do we explain this? When the ego leads our personality, the conscious mind deduces what we intuitively know, moreover, the ego finds that consciousness is the only reality. In this case, does not it make us believe that death exists? When death, the objective fact happens, the conscious mind is unprepared and the ego disappears in the ensuing shock. One's knowledge of God is similar to the beginning of self-development we know about God intuitively and theoretically, we may have occasionally experienced the higher power, but afterwards we have rationalised the experience as some quirk of our imagination, though it seems it never happened at all. Our mind led by God, through this process has become dimmed. Through self-development however, we come to experience the reality of God as an everyday fact of life. We experience God directly, not only in small ways, but in big ways, so that even the smallest errors of perception are swept away. This daily relating to the higher power gradually creates every particle of doubt.

Relationships depend on a least visible form, and all its most permanent aspects are in our daily work. We cannot change our actions over doubt by desiring to have faith whereby doubt is really true there. To get around the half-finished self-developing state that comes from experiencing God

sporadically, we may consciously decide to believe in God without dealing with the residual elements of doubt which we carry in our everyday attitudes. By deciding to have faith, we simply cover these doubts up. Then we defend our faith from the intuitive awareness that we have not yet conquered our doubts. Faith, in this manifestation, is another trick played upon us by our ego, and another defiance against the unknown. Only by the most determined search can we find and eradicate all doubt within ourselves. Meanwhile, we are helped in our effort by God as the unknown, invisible, unnameable but viable and constantly felt force. Our new state is not faith or belief, or doubt or disbelief, but an intuitive, awareness.

As followers of the Sage we may not possess the truth. It is not ours to have or to put upon others. We may each help the other, but everyone must find truth within himself. We are always in a process of searching for the truth, it comes when it will, and that is that. It comes freely and fully as long as we place ourselves in proximity to it, but if we pretend that we have special access to it, or if we parade the honors we earn by our work, we soon find the well of truth inexhaustible. The wise person is content to be a seeker, never forgetting that everything he earns through perseverance and devotion is, nevertheless, a gift. It is the result of "coming to meet halfway."

The well of wisdom is available to all who come. Not infrequently we hear children and uneducated people say wise things. Innocent and honest hearts are a ready channel for the profound. If we are attuned to it, the Sage speaks to us in a thousand ways.

4.

The Sage-Student Relationship

Because the voice which speaks through the Sage has a certain personality, the Sage shall hereafter be referred to more conveniently as "he." However, this does not mean "he" as masculine "He" is simply an entity with specific values and ways of dealing with our attitudes and problems. These and the following pages discuss in detail the way that personality works.

For example, as it was mentioned before, the Sage tends to address only our questions of greatest inner concern, whether we phrase them or not, ignoring superficial and secondary questions. This does not mean the Sage will not answer secondary questions, but that more basic questions must be answered before secondary questions can be addressed. The Sage builds our understanding from the ground up, putting everything in its appropriate place and relationship in order that we may see things from the Cosmic Viewpoint. The Sage wastes no time on non-essentials or trivialities.

It was also mentioned before that when we consult the *I Ching* more than once at a sitting, we find the successive hexagrams elaborate and clarify the message of the first hexagram. This, too, is in keeping with the teaching methods of the Sage. It is the tendency of our inferiors to fit like boulders from tree to tree in the hopes of scouting out the problem from above without getting involved in its details. The Sage, if anything, belabors the questions and will not budge from them until we have understood the reply in all its ramifications. Eventually, we begin to see that this is a very tolerant way of dealing with our inferiors, and, on the point of understanding thus, we are likely to receive the following line from Approach 139c: "A Sage who has put the world behind him and who in spirit has already withdrawn from life may, under certain circumstances, decide to return once more to the best and now

to approach other men. This means great good fortune for the men whom he teachers and helps. And for him has great heartbreakings of himself is blameworthy. A line in *Youthful Folly* [4] further describes this pattern, pleading with the Sage teacher in - "character is developed by those days that slip mocking but like water, gradually and steadily like up and down and so flow onward."

On first approaching the Sage our inferior and weaker aspects of character are untempered and disengaged; our knowledge of the affairs of the outer world are virtually non-existent. This state is called "yashash," as the time before self-development. Thereafter, when we get the hexagram Standard [12], it is often in regard to our having fallen back into the habits of mind and patterns of reaction we relied on before we understood self-development! This state is also called "youthful folly" — a condition of ignorance that from the view of the Sage is not a disgrace after all — we cannot be expected to know about the inner world before we have been bluffed through! Thus at *Youthful Folly* it is said, "In the time of youth folly is not an evil. One may succeed in spite of it provided one finds an experienced teacher and has the right attitude toward him." Is being aware that he needs to know, the student has the necessary modesty to learn, if he then abjures & perseveres that never learns until the points are mastered one by one, a "real success" is sure to follow."

The method of teaching is to alternate the application of discipline and help with leaving the student free to apply his new knowledge without help. The student invariably fails once or twice but by being determined to go on in spite of his failure he succeeds and masters each lesson. All this is subjectively experienced in a typical lesson we are confronted with a situation that places an squarish before the problem to be mastered; our first response is traditional and inhibiting only afterwards do we see that we were meant to deal with it differently. Then the same problem occurs again, this time we are more aware however, our answers now bring less and less of our own resolve strength, consequently we fail this test as well; the third time we are fully ready our determination and consistency in the help of the Sage so that the problem is solved. The discipline mentioned above is the

pressure put on us by our circumstances (Fate) to correct our way of life. As we correct each faculty all (else we are relieved from a portion of this pressure). At other times when this discipline, or feeling of pressure, is released, in our problems seem to clear way and we begin to experience the euphoria of "life as normal". It is just at this point however, that we need to be careful otherwise we begin to think our training has ended and all we need to do thereafter is to enjoy the rewards of our hard work. We fail to realize that the pressure has been removed for a purpose. As the sage line in *Youthful Folly* puts it, "discipline should not degenerate into drift". Obviously, "the letters" are "removed"! The fifth line in *Wanting* [5] also refers to this "Even in the midst of danger there come intervals of peace when things go reluctantly etc. If we possess enough inner strength, we shall take advantage of these intervals to (or) it is objectives for renewed struggle. We must know how to enjoy the moment without being deflected from the goal, for perseverance is needed to remain victorious." The last further explains that "it is not possible to achieve everything all at once. The height of wisdom is to allow people enough recreation to quicken pleasure in their work, while the task is completed." Soon enough, the moments of repose from the pressure and danger end, and our work continues. Through a small induction to be fed through such danger and adversity we develop strength of character and learn to trust the wisdom and protection given to us by the Sage.

In being taught in this manner over a period of years, we discover that the Sage has followed what modern teachers would call a "lesson plan". Despite the few several years we are mainly concerned with the details of our relationship with the Sage and the way he deals with our various moods and situations.

The Sage teacher will be won by suggestion. This requires that we develop an open mind. The more structured our thinking, the more difficult it is for us to learn. If we rigidly try to make the answers conform to the literal language of the I Ching, we will not understand it, for the insights are meant to be taken as analogies. In trying to set each headogram as a detailed reply to our verbalized question, we miss the fact that it speaks on its own terms, with its own values, to the

unspoken inner question we carry with us. The answers have to penetrate through on an inner level, bypassing the logical process. The Sage completely ignores our logical process. Although we consult the Sage daily, a lesson may require an entire week to complete. At the new lesson between, we may get the diagram *Difficulty of the Journey* (3) which signals that we are being given a new problem. On being confronted with the problem, we often feel untrained and inexperienced, a sense of urgency to find a solution. However, this diagnosis warns us not to accept any solutions that are *safely* come to mind. By viewing apparently the correct idea before it appears to *Lao Tzu*, this idea develops into a clear insight as to what attitude we have take to resolve the problem. Often the problem is resolved by simply suspending many doubts. Learning to see in the correct attitude was the whole point of the lesson. Upon perceiving the meaning of the lesson we might get the *Diagram The Great Transformation* (57), which means that the correct idea is penetrating our consciousness. The Sage, after all, is confirming that we have understood correctly.

This kind of slow self-development is described in the *Diagram and Development* (53) as being 'to whom it is to be shown'. Unperceivable but because it is fundamental, touching upon the roots of the problems, its effects are far-reaching and permanent.

This method of teaching by specific cultural problems is similar to the Zen room, or puzzle escape like our life's problems are the puzzles. One sometimes has the impression that the Sage, a presentation of these puzzles to us, has a *sly* sense of humor for while at we do to set a complex scenario around them, the audience breaks through later. On occasions, the message may have nothing to do with the diagram given. For example the following question was put to the *f Chuang* and the various *Yan Chi* methods of cultivation of 'Does it make any difference whether one uses yarrow stalks or perfume?'. An answer was not asked using sentences. Early on the *Yan Chi* diagrams and changing the word received, as if to say, it does not

matter at which method we use. Because such a variety of means are used to communicate with us, we learn how to perceive what the Sage is going to do or say, but to keep our mind open, alert and unstructured.

Occasionally the Sage ignores all questions to prepare us for an ultimately shocking situation. We later realize that we were being given crucial help to meet a difficult time. Such a situation happened when a group of friends met weekly to recapsized the *f Chuang*. It was their regular practice to call a group hui-chuan. As both were one of those present usually was of because, visitors "gathered" to them. At those present, while pondering the matter wisely, the telephone rang. The father of a woman at the feet of had just been found dead before his blossoms yet. Last that evening the woman had become clear during her sleep, and had brought her a profound sense of peace.

A *hui-chuan* may well for success. If we examine this means, doing something the *new behaviour* will work as from the path. It is difficult to know what action is called for unless we conduct several more hui-chuans and allow the Sage to make his meaning clear. We are not yet aware have / *Cheng I* mean, action almost always refers to deciding not to do something or being decisive about our intention which character to take the action they deem best. The action called for in the *new diagram / initiation* (60) is to find the appropriate limits of action to take action indicated by the *Diagram Reward* (13) is to retreat from the temptation to engage in conflict as a response, one that will not trigger further aspects in another others, or with ourselves. External action is not always under control but whenever we are emotionally engaged certain actions is impossible. True objectivity leads to a new and correct response, one that will not trigger further aspects in another others, or from feelings of resistance to what is happening to us. This method of self-revolving events of relating with the world, *Yan Chi* methods, is called *ni wei* in Chinese. *Ni* is a prefix, *wei* is *wu* in Chinese

philosophical Task.¹ All times are are prevented from understanding the best agreements because we fear than they will require us to undertake something beyond our capabilities, or will require something that is imperceptible of us. While our task may be difficult to accomplish, it is never beyond our capabilities, and never inappropriate. The Sage commandingly directs us toward the good. As our experiences confirm this fact again and again, we gradually build a firm sense of trust, eventually, one distrust of the creature is totally diminished. A firm sense of trust in what the *J. Chang* calls the power of *inner truth*. Being in possession of the power of inner truth we are able to influence other people and ultimatum toward the good. The fifth line of *Fisher Truth* (61) says, "The power over truth, which links together." This theme is discussed in *Euthydemus* (16) which says that ennobleship brings a moment in which meets with devotion, this carries all with it. The fourth line describes a man who "is able to awaken enthusiasm through his own virtues and freedom from delusion". He has no doubts and is wholly sincere. Therefore, "he achieves great things."

Other obstructions to our understanding are due to untrue cultural precepts we hold. When we speak with a higher being we cannot expect to find that the values we have taken for granted as true are true from the Confucian viewpoint. When we hold to a culturally dominant idea, we get the best Agama Work on *Wu Wei Hsia* Spelled (18). This commands us to search our minds to find and rid ourselves of the 'spoked' idea. For example, from the point of view of the *J. Chang*, we are obliged to like people, but it is crucial to despite them. In this, he of them. Similarly, we may say "no to people on grounds of situation alone, we don't have to have reasons. Nor that do we owe people trust before they have established their trustworthiness, but we do owe them an open-mindedness. They communicate that they are not yet meant to be trusted. They communicate their untrustworthiness to us either by outright accusations of insincerity or moral certainties, or by feelings of caution they arouse us in by way of mutual suspicion. Even though we know such warnings the *J. Chang* would still have us brand them permanently as "untrustworthy people." Meticulously fixing, or brandishing others is what the *J. Chang* calls "guarantee of people." In *The N. Mandeville* (56) it says that

practices and lawsuits "should be a quietly passing matter, and must not be dragged out indefinitely. Prison ought to be places where people are lodged only temporarily, as friends are. They meet and become dissolved places."

Sometimes we experience what can only be called "trade awakening," to which we press our views on others, or give for personal gain, or sacrifice in other people's business, telling them what do to. Such actions violate the Cosmic Laws, and are seen as arrogance at its worse. The rude awakenings are felt as various types of shock, or as being placed in a humiliating position. We don't know that it is a Cosmic Law until we consult the *J. Chang* and receive a law such as the second in *Shenyang Thought* (21), which says, "One encourages a hardened wiser, and, encased by anger, one goes a hole too far there is no great harm in that, because the penalty is such it just."

There are times when our courageous call for making a "sacrifice" "When we give up freedom to which we think we are entitled, such as anger and impatience, we make a sacrifice that is for the good of the situation. Such sacrifices are called for at difficult times, as when another person is committing injustice and we are experiencing many emotions. Nevertheless, such sacrifices, selflessly offered are true renunciation for the goods. When we sacrifice such feelings as anger, and retreat into neutrality and reserve, we often cause the offender to feel a sense of shame. Inevitably acts as a mirror in which the offending person sees her act as its true light. Moreover, because we have restrained from judgment he is given space in which to judge himself, this enables him to reflect from and without being blocked by shame imposed on him from without. The only way anyone is motivated to change his bad habits is by letting his actions as they truly are take upon themselves in their hearts they begin to be ashamed. Although at first they do not show it outwardly pluming. "Unkinder people who have risen to power like gamblers do not feel equal to the requirements if they have taken a turn for the better. In keeping with the spirit of sacrifice, it is necessary to make sure our intentions are not allowed to wash the offending person to see if he is 'impure'ing. If we do so, our ego, with its measuring, identifies him

in keeping with another person's dignity that he does not respond to the demands of our ego. As the fourth line of *Removal from (49)* says, "Radical changes require adequate authority. A man must have inner strength as well as influential position. What he does must correspond with a higher truth and must not spring from arbitrary or petty motives; then it brings great good fortune." If a revolution is not founded on such a higher truth, the results are bad, and it has no success, for as the end men will support only those undertakings which they feel instinctively to be just." Satisfying commitments does not mean that we "forgive and forget," but that we withdraw our dark feelings and our resistance to what is happening, and remain aware that such behavior may occur until the person has the strength and vocation to correct his fault. Through withdrawing into empty space, we preserve our dignity and purity, and give the other person's superior nature support for receiving himself.

On consulting the Sage regularly, we become aware we are communicating with one who is considerate in his way of relating to us. We see that he relays so as to constantly preserve his dignity and correctness. If we ask questions and then discuss his advice, he will soon communicate that we, in being inventive, cause harm, and that he can only give himself fully and freely when we are open and sensitive. Even though we are aware of his distinct personality, the Sage resists identification. Any work on our part to assign ourselves to him comes from our ego, and its desire. In its glory-week (4), the ego wants to be God's right hand man, if not God himself. The Sage, however, will have nothing to do with the factorialities and chimes of our ego. In the images we receive in meditation, the Sage is either black-faced, or takes on one mask or another for the purpose of letting us know something specific. If we can content ourselves with leaving the identity of the Sage in the area of the unknown, we can come into harmony with the Cosmic Viewpoint. As Lao Tzu said, "Tao can be talked about but not the Eternal Tao. Names can be named but not the Eternal Name."

The Sage will answer our questions but not in terms that would in any way compromise his principles. For instance if we ask questions about "ego," he will not answer in those terms. Instead, he speaks of "fellowship with men" as a

general principle causing us to complete the essentials of correct relationships; then he speaks of the bond on the chin as a vanity to which we pay attention as opposed to the chin as the more essential thing. Gradually, we understand that we are not to think of "ego" as a thing in itself, but as an element of a more important and carefully developed relationship which has all the essentials of equality, justice, and very firmly fixed in place. Moreover in our conduct, we are to receive give ourselves until the basis of equality and justice is firmly established. Our friends in referring to this standard of conduct is to "draw out the allotted time," described in the fourth line of *The Master*. *Afrodita* (54). To give ourselves on the basis of desire when these essentials are not securely in place is to be enslaved by our own inner weakness. From the Cosmic Viewpoint, such a thing in itself is a vanity created by the ego-self-image, and indulgence in it is a form of narcissism unworthy of being noticed by the Sage.

The Sage is public, but firm in his life cosmic principles. It is through such firmness that we perceive his total person, ability as friend, kind, firm, and correct—one that believes in us in spite of our deviations. He wants while we retain our cashbox full of false ideas, he allows us to self-destruct if we stubbornly insist upon doing so, but would re-har we did not because as he tells us, we have the potential for achieving something both great and permanent for the good of all if we will do it.

While working with the Sage, we feel a nourishing, helpful presence. If we become arrogant, however, thus presence departs and we begin to feel lonely. We are hardly aware of this presence until we lose it and miss it. When we return to our path, the presence gradually returns. It is as if an inner light comes and goes. By his coming and his going, he teaches us about himself and about our relationship with him.

A number of lines in the *J. Chuang* refer to the phenomenon of this presence. We tend to get them during times of loneliness. The first line in *The Well* (40) says, "If a man wanders abroad in swampy lowlands, his life is half-erased in mud. Such a man loses the significance for mankind. He who throws himself away is no longer sought out by others to be fed and no one troubles about him any

more "The path lies in *The Wanderer* (56) says, "The Lord's next burns up," referring to our having lost the Sage's helpful protection because we insist on leading rather than following. Similar lines refer to our return to the path and the consequent return of the protection. The fourth line in *Aktenre* (25) says, "A man is a society composed of inferior people, but is connected spiritually with a strong and good friend, and that makes him turn back alone. Although nothing is said of reward and punishment, this return is certainly favorable, for such a resolve to choose the good brings us our reward." Another such line is the fifth line of *Grett* (22), "A man withdraws from contact with people of the lowlands, who seek nothing but gain, success and luxury, into the solitude of the heights. There he finds an individual to look up to, whom he would like to have as a friend. But the taste he has to offer is poor and few, so that he feels ashamed. However, it is not the material gifts that count, but wherewithy of feeling, and so all goes well in the end."

By developing ourselves, the *J. Clerk* says we are also building a home and position of importance in the short world. *The Wanderer* (54) connects our lonely winter world existence in which we are without friends and connections, but if we relate properly we "find friends who recommend us," and we enter the "service of a prince" who "accepts us" and "confers an office" upon us. But whenever we leave the path, "the wanderer sinks down." We are never quite secure in this strange land.

Still another aspect of our relationship with the Sage is our tendency to depart from the path, then return to it. We go to the Sage because we need help, but after being helped, we begin to feel we no longer need the Sage, and forget our self development. Or, we leave the path because each new lesson is difficult. There is always the feeling of risk, as in learning to fly an airplane. One is glad to have the plane safely back on the ground and rest down. We aren't sure we want the new lesson, because each new lesson exposes us to dangers for which we must develop adequate, cool-headed responses. Thus we learn how to walk a plank and van the engine is missing. We learn how to stop sideways and how to stop, and how to come out of a spin. We minimize all sorts of dangerous situations in order to know how to deal with them safely.

These maneuvers distract our crater of gravity and we may get lost from the craters and danger. It is the same with learning from life, which is to learn from the Sage. We often want to pause in our progress, or even quit and relax and enjoy things. We look forward to the time when we won't have to take any more risks—or the life experience slows down and not fly anymore. When we stay in the same place, spiritually, we stagnate. Inertia takes over, we deviate from our path and become self-indulgent, we lose the sense of purpose and take up other people's space. The Sage, however, reminds us that we will deviate. He knows how to wait. If we totally lose the way, it is entirely up to us to return. When we do return, we find that the Sage is pleased. In following his path, the Sage has withdrawn from us...to us, yet never far up on us. By preserving his integrity, he has drawn us to return. We may find ourselves gradually drawn by the following line in *Kronow* (24): "There are people of a certain nobility in stability who feel a constant urge to reverse themselves. There is danger in continually destroying the good because of uncontrolled desire, then turning back to it again because of a better resolution. However, since this does not lead to salvation in evil, a general inclination to overcome the desire is not wholly excluded." We begin to realize, by leaving the path and returning to it, the relative, if, the absolute steadiness and unfailing composition of the Sage.

Through coming to know the Sage, we find that the Sage plays no favorites. We are never allowed to slip mph as our development, nor are we exempted from learning any lessons (because they are hard) or from correcting any mistakes. That Sage is unlike our human teachers who sometimes give us advantages we don't deserve because they fall prey to our charms or our devotions. No bargains are made with us to let us to receive comforts or gifts, or to try to do a good job. We are not even spared when we feel self-pity if we feel grief we are counseled, "give it over dependence to others," and we will be helped, but we will not be enabled. Perhaps this is what Lao Tzu means when he said, "The Sage leaves all men at straw dogs."

In time we come to abandoned the path less often in any educational way. Then our problems seem to result from smaller faults which diminish our inner power. The way of

The Sage gradually becomes "our way," and we learn to rely on the power of our personality, and to preserve and refresh this power in each of different situations.

The relationship between the Sage and ourselves is that of master and pupil, guru and follower. The guru acts as a mirror and example, through watching the guru, like the aspect before us to see himself. The Sage, likewise, by behaving in us and presenting problems to us, and by allowing us to come along and act as a mirror in which we may see ourselves. By this I do not mean a mirror of vanity, in which we may admire and approve of ourselves. That mirror is more opaque than shiny, and may not be looked into directly. It catches our peripheral view, where our inferior man is caught in his dark place within. All this the Sage does without doing, by remaining empty and blank.

The Sage does not want us to be sterile, he does not tell us what to think so that we merely imitate goodness, he gives hints. We must find out in our heart's what is truly good, by our efforts. Although there is a difference between himself and us, he does not want us to look before him and worship him, but to preserve and guard our dignity as tested—the light and bright gift of God within. In a mechanism experient I saw myself looking before the Sage in the belief that thus must be proper. But the Sage gently took my hands and had me rise, instructing me never to lose my inner dignity, not even before him.

Another, earlier meditation answered my uncertainty with to know who the Sage was. I was a 4-year-old pump boy, dark with a cap and apron sitting in a yoga position. There was something unpleasant about this image, everything but the eyes seemed a bit plastic, however, the eyes were sharp and bright. It worried me to think that this might be the Sage. I began to worry that this image might be the Sage, the image changed again, this time to be figure of Christ standing with one arm outstretched, beside a river—a picture I had seen many times in Sunday School as a child. Even though the eyes were the same, and the figure strangely placid, as before I had to look and worship him, gazing him about the

face. Again, the whole image was nothing but air, which was extremely disappointing. This image was then replaced by a strong, bear-like face fixed my entire field of vision, there gradually receded until it became one of the bright stars in a whole field of stars. As I pondered these images, I realized that all of the faces were masks behind which the same sharp, intense bright eyes of the Sage could be seen. The first two images represented my fear that the Sage might be someone totally foreign to me, from whom I would ever feel isolated, the third figure—that of Christ—with what I wanted him to be. All were incorrect as the verbal explanations that followed these images explained. I wanted some image of the Sage because I thought I needed an image, but if I must have an image the most correct one would be that of the bright light, which represented a person who has perfected his nature, he is one of purity in minds of people who have also perfected their natures. These are what the *J Chin* calls the "ancestors"—those who have gone before us in completing their inner journey of self-development. The realization that so many people have overcome their fears and persevered through challenges and difficulties to realize their complete natures was extremely encouraging to me. Up until then I thought that only a Christ or a Buddha, or a Lao Tzu had perfected himself. Then I realized that a mechanic I had known down the street, who was an example of correctness and humility throughout his life, was undoubtedly one in that field of stars. It was also clear that the Sage belongs to no faction, even though the Sage may perform himself in apparel, as the eyes did, behind the mask of a Christ or a Buddha to help sincere people who, at best, have no other way to perceive him. When I thought about it, I realized that my demand that the Sage have an identity was childish and inferior. Was it not enough to realize that the Sage is *wu-ji*, *wu-ji* good and *wu-ji* evil?

5.

Self-Development

The *I Ching* may be used in two different ways—in an occasional manner to solve temporary crises and our problems in perspective or in a daily manner for the purpose of self-development. In the latter case, the *I Ching* becomes a manual for developing the superior man within, fitting us to become a servant of the higher power in the creative work of the world.

The *I Ching* makes it clear, in a variety of lines, that it is not enough to wait to serve; we must submit ourselves to the training or self-development required. The second line of Opposition (47) says, "One is oppressed while all social and spiritual. The man with the scarlet knee bands is just coming in further's one to offer sacrifice. To set forth brings misfortune. No blame." The commentary explains that before one can be of service to the prince (the one with the scarlet knee bands) "obstructions must be overcome," which must be met "in the unavoidable realm by offering and prayer. To set forth without being prepared would be disastrous, though not morally wrong." Even though we may think we are very well prepared to serve the higher power, this may not be the point of view of the Sage. The fact is that during the course of our training we are given spiritual work that enables us to be of use to other people but the work comes to us—we do not go to it—and it increases in variety and scope as we are more capable of handling it.

The fourth line in *The Well* (46) comments on the training period we must go through: "In life there are times when a man must pull himself in order. During such a time he can do nothing for others, but his work is nonetheless valuable because by exchanging his powers and abilities through inner development, he can accomplish all the more later on."

The *I Ching* makes it clear in *Gathering Together* (45) that the ultimate goal is the unity of mankind, and that "only

collective moral force can unite the world." Human leaders are necessary to serve as the creators of each group. Each leader "must live of all he collected within himself." Such a leader must have strength and constancy of character, and work unselfishly to bring about general unity. "Because he sees with clarity what needs to be done, he is chosen (by the Sage) for a position of leadership, but he is capable of accomplishing his work only if he has developed the necessary attributes of character. As the fourth line of *The Tong* (50) puts it, "when we fail to go about this work properly, 'The legs of the tang are broken. The prince's social as spouse and his person is tested.' Misfortune." The commentary explains, "A man has a difficult and responsible task to which he is not adequate. Moreover, he does not devote himself to it with all his strength but goes about with senior people, therefore the execution of the work fails. In this way he also incurs personal responsibility. Conclusion says above this line: Weak character coupled with honored place, incites knowledge with large plans, limited powers with heavy responsibility, will seldom escape disaster."

To develop the needed attributes the hexagram *Follow* (17) explains that "if a man would rule he must first learn to serve, for only in this way does he secure from those below him the joyous result that is necessary if they are to follow him." The work of self-development is that of learning to serve the higher power and be led by it. We start at the bottom in the most menial position, gradually by freeing ourselves from faulty habits that are dangerous in position, of leadership, we are given positions of importance and influence. When our character is fully developed, every thought, every word, and every deed has power. Our influence is automatic, without requiring the highest attention, and what we accomplish by pursue matches us the direct line of the creative thrust, in the creative work in the world toward unity and harmony between people and all things.

The *I Ching* does answer my query as to what constitutes the fully developed person in the hexagram *Shock* (51), which depicts a man who, although the shock reverberates a hundred miles around, remains so composed that he does not "let fall the tactical spear and change." Indeed, this is the image of perfect alignment with the Cosmic Will, or

Tao. It is a harmony with the Tao that creates happiness and a complete acceptance, without being the least perturbed or unsettled by doubt. It is only possible to come to such an acceptance by acquiring, through experience at the deepest level of awareness, an understanding of the hidden forces at work in our lives.

The second way of Approach (19) speaks of the inner one's purity and completeness of the developed person. "When a man has the inner strength and consciousness that need no admittance, good fortune will ensue. Nor need the future cause any concern. He is well aware that everything earthly is transitory, and that a decent lifespan spans every life but need not be confused by this material law of fate. Everything serves to further. Therefore he who traces the paths of life with honesty, and variety. It is a consistency of character capable of enduring through every challenge that we need if we are to serve that which is higher than ourselves. Only when we are utterly reliable can we complete the work given us in a manner satisfactory both to ourselves and the Sage."

If we choose the path of self development, we are made aware that the ordinary rules of life do no longer apply to us. Conventional ways of influencing others by calling attention to our abilities and working prominent positions, of offering what we know and defending our rights, must be abandoned along with our customary reactions to the inferior behavior and inaction of others. Where we previously defended ourselves with arguments, or by using our legal rights to force others to perform their agreements with us, we are now restricted to the more of the Sage - that of influencing and defending ourselves through modesty and inner power. From the viewpoint of our inferiority and ego we are defenders. Every time we abandon our new way and return to the conventional defenses, we lose the path and suffer conflict and remorse. Our new path is that of the "wanderer" who (as described in *The Wanderer's Song*) makes his way through the world as a stranger. When a man is a wanderer and strangers he should not be gruff nor overbearing. He has no lairds circle of acquaintances. Therefore he should see fair human affairs. He must be cautious and reserved in this way, he protects himself from evil. If he is oblique towards others, he runs

VII

The superior man does not rely on logically derived thought, nor does he seek to be recognized for his wit, sharpness, or cleverness. He does not prove his superiority in debate, or engage in verbal conflict; he does not put his intellect or his learning forward, or strive to impress others with his accomplishments. All such conscious effort is considered brilliance in the *t Ch'ung*, and the goal of brilliance and share is the high road as opposed to the low road of egomantry and the arises from meekness and humility. Like the Sage, the superior man is content to stay in the background and only be forced forward by events. He relies on what comes to him to say or do from the inner source. This simplicity and humility is called "true grace".

To be in harmony with the Cosmic Will, or Tao, is to acquire it whatever protects itself as if one were the actor in a play. The action of the play carries the plot toward a final, meaningful conclusion. Here the playwright is the Sage, or the Creative Power. As a participant in the drama it is important to be caused into action only when the moment directly matches us, our actions should be to the extent of the power in which we find ourselves, taking on no more or less a part than the situation requires. This means we remain flexible and concise, both when understood, sometimes misunderstood but always aiming to respond in a way that serves the good and the true by being used as the playwright sees fit. We enable him to bring the meaning of the play into focus, for he alone knows how to harmonize the diverse elements. The action of the play is the great Tao, an ever-moving dynamic stream. Our job is to flow with it, align ourselves with it and allow ourselves to be used by it. Only the highly developed person can live such as a life. The work of the *t Ch'ung* is to develop this attitude and to help us realize that the Sage knows how to make the play work out. As in Shakespeare's *All's Well That Ends Well* the plot involves and the threats subdue all the malcontents and shortcomings are for given and swept away. The superior man attunes the superior place and the inferior man is put down after usurping the superior man's place. A 't's ts' and a 'ts' ends well. That is the way of the Sage, as the developing person comes to know him, and the way of Tao. When we are capable of knowing the Tao from within, we can assist family and business.

Security in the midst of danger

During our training we are faced with situations which call forth our hidden doubts from their hiding places. Each confrontation, although difficult, occurs in such a manner that we are able to defeat the doubts. The fourth book of *Development* (13) compares the student to like a bird: when it has no other place to rest than on the branch of a tree—an unsuitable place for a roost. "If it is clever it will find a flat branch on which it can get a footing. A man's life too, in the course of its development often brings him into inappropriate situations, at which he finds it difficult to hold his own without danger. Then it is important to be sensible and yielding. This enables him to discover a safe place in which we can go on, although he may be surrounded by danger. In following his counsel the student learns to respond in the way of the defensives wanderer, and he finds the help he needs to deal with the situation. This help comes from the higher source and is available because he prepares himself to rely on whatever happens. Very often the solution comes only at the very last minute, or when the ego would say "was 'a day late'."

Self-development is also like peeling off successive layers of clothing. The irritations which are those parts we make to respond to change in a certain way and our learned responses. At first we may feel a little exposed, but with the increased activity, we soon feel warmer. For example, we have been taught to plan, to anticipate problems and to prepare responses, we even prepare our opinions before we enter situations in order to be sure in our attitudes. In the game of tennis advanced players are trained to develop the responses that have the greatest chance of winning. Under certain conditions it is considered more desirable to serve down the line, or to return the ball cross-court. Because players tend to become "programmed" in making these plays, it is simple for those who understand these techniques, yet stay open to their own approach, to beat them. This is one of the problems in pre-structuring our responses to situations.

The student of the Sare learns to refine the programs offered by our habitually planning mind (astrology) and to keep his mind open and unstructured. An attitude that focuses on the needs of the moment and upon the problem which

which we can actually have some impact is the most creative attitude. It is freed of the doubt implied in 'looking ahead' to whether our plans are best harmonized against what "might happen". Indeed, either to 'look ahead', or to measure our ourselves with others by 'looking aside', or to measure our progress by 'looking behind', is regarded as nourishing ouraches on inference food in the hemisphere *Nourishment* (27). The images we mentally entertain by such 'looking' have the bad effect of pulling us off that inner center, making us unable and causing us to lose our path. A correct attitude is such as that required of the pilot of an airplane. Even if his airplane is new and has been repeatedly tested for failure he does his own pre-flight check. During his flight he maintains a curious and watchful mind, free of presumption. He knows the dangers that unexpected conditions can bring, and so is ready for what may come, he is neither anxious nor (aristotelian)

The fourth book of *Honor Truth* (61) compares 'looking aside' to the "team house that "goes astray." By turning our attention aside to watch our teammate's progress, we do not walk our own path well. Moreover, we suspect them to our doubt that they can manage by themselves. If we are impatient because others are not progressing at a rate that our situation can measure we doubt their ability and that of the team. Create is "work things out". Inner watching causes us to "want things to be better and all "waking" disrupts our inner equilibrium. If we were to see ourselves "wanting" in meditation, we would see that we lead toward our wants and desires like the Lanning Tower of Pisa, instead of being centered and at rest within. The source of inner power lies in being strong and secure in one's person.

Looking aside is also an activity of our inferiors. Our superior will only looks at what is immediately before it. When we watch another person's behavior from the side may be observed. If the person seems to be escaping bad effects from doing something wrong, our inferiors obviously observe that "he" isn't allowed to get away with being incorrect, a complaint or double entry our mind that Fair or rule, is unfair—but changes the rule "work out", at least to our satisfaction. This misunderstanding causes us to feel isolated and to think of leaving the path of peace. Perhaps since—"do something" about the apparent injustice, we think of

taking matters into our own hands to undermine that person or to subdue in the jester and power of the Creative Sage is surely about them to deal with. Second, our inferiority towards another person's progress with the idea that they will be disciplined and allow themselves to be led only on the condition that doing so will lead to an observable change in the other person's behaviour. When this rate of progress is not measurable, our inferior rebel and threaten to leave the path. Third, because our inferiors demand that the other person conform to their expectations the other person may not respond, because it is in keeping with his spiritual dignity not to respond to the demands of someone's inferiority. In this case the presence of our inferior keeps what we want to happen from happening. Fourth, the interest on the part of our inferiors that they will leave the path is aimed at the Sage which causes us to lose our partnership with him, for the 'Sage must retreat when our inferiors' were leadership is his master. All of these problems are best corrected at the very beginning when we are first tempted to 'look aside' to see what other people are doing. Finally another person may, for reasons put forward by his own inferior, try to get us to 'look aside' at 'her'. It is done. It is important to stay unengaged. Keeping the commands of our inferiority under control. The *Ji Xun* in the *Baizhang Depression* (59), speaks of dispelling feelings of alienation and anger, or sacrificing these feelings to the higher power for the good of the situation. Such images are very helpful in dealing with situations of that kind.

Another danger comes on stopping to 'look at' the situation we are in. Either we congratulate ourselves because of our success, or we despair because of apparently insurmountable difficulties. We accept our inferior appearance of one superior who is being either too weak to lead our person, or the two self as able to do anything.

On recognising that we have turned our affairs over to our inferior, we then need to be tolerant of ourselves. The *Ji Xun* makes a clear in 'Young/w/ Foster' (4) that we cannot expect to know everything about the inner world as it is a mystery to expect too much at once. In *Chuangtze* (12) says, advising us not to be put off by our failures. To 'worry like a wild & fair that has been years in the making is the challenge of a blind and lame man, as *Tenzing* (10) reminds

us. We need only keep steadily on the path, without measureing our success against some preconceived image of ability or capability. Our ego does such measuring, and would discourage us from undertaking a development that would end in leadership.

When we see that because of our mistakes we have slipped backward, losing the ground we so carefully gained, our inferior become alarmed, and pride is aroused. After all, they think they have truly been humble have truly been correct, and now all they worked for has evaporated like water. The *Ji Xun* cautions us to 'be modest about our modesty' to forgo pride and return to the path. It is the only correct thing to do, and everyone who has ever been on the path has had to return without any reason whatsoever.

Obviously self-development frequently requires an to endure stress of situations. This occurs in the only means by which we know through the intellect can be transformed into 'knowledge of the heart' or 'inner truth'. Only by allowing our flesh can it bring them to the surface to deal with them, only by being tested do we develop the consistency of character needed to be of use only by being emotionally prepared are we able to subjugate our inferior. The fact that of whom to be able to learn only in this manner must have provoked Lao Tzu to speak of 'perpetual adversity', humorously mentioning the later torture of his life free of it. The *Ji Xun* in 'The Monk Master of the Great' (14) compares our young through such trying situations to practicing 'chessboard driving'.

Contrary to what we might believe there is a negative aspect in stopping to consider our inferiority as long as we 'look behind' at progress gained, and 'look aside' at our current situation, and in the process we neglect our ego and its preferences. There is an element of complacency in being thankful that we are not among the hungry, poor, or hungry. Careful. The Sage would have us accept the condition we are in with equanimity, and make the best of it. It is important to have good luck to keep joy in bounds, as well as to be able to have pain in the lake care not to be proud that we are well off or indulge feelings of self pity if we are poor. In considering our inferiority we single out grievances and then become fixated about them. We may have a "fearless dog" or live a

power, or child, or group of people. We may think of ourselves inflexibly as being either a "caring person" or a "cruel person," or one who "cannot live alone" or one who "cannot live with anyone." All these images are caused by attachments which prevent us from accepting life as it comes, with equanimity. In adhering to these attachments we indulge a certain vanity, praising the way we feel by praising the way we feel we may regard our good feelings about others as a magnification we bestow upon them, then those good regard for us is obscured and we no longer look at them as equals. It is in such subtle ways that we lose our humanity and acceptability of life. In correcting our character we accept pain as well as pleasure, winter as well as summer, and activity as well as rest. We free ourselves from our petty likes and dislikes—those inflexibilities of character that obscure the true greatness which we are. Our inflexions may lead these likes to their extreme and wonder whether we must like everything and ticks as well as our pets! However, we need to find the common-sense in all these ideas that expresses itself in a moderate just and detached point of view. Strangely enough, on attaining a detached view, the things we most enjoy begin to happen to us, until other words are "comes our happiness and attracts ourselves to having them. This is the way of fate.

'Looking behind' has all the faults of 'looking ahead': 'looking aside' and 'looking at' our situation. Through being open and unstructured, we draw the help of the Creator in on extreme difficulties, but there is 'looking behind' we recollect, thinking that we (our ego) really made the progress by a virtue of our intelligence. If we fall victim to this vanity we find that our progress deteriorates and we are confronted with more difficulties. We are warned in *After Completion* (63) that once the pressure caused by adversity begins to let up, the ego returns in the form of reduced self-confidence to reprise the situation before our mind's eye, replacing the Creator with itself as the hero of the hour. If this is too absurd, the two gurus forth the argument that we do not control the situation. "It would have got better if we had done more." The ego disregards everything in our attitude that was modest and compassionate—all the elements by which we blundered the help of the Creator. The sixth line of *After Com-*

pletion warns us against such self-confidence: "After creating a victim, a man's head can get into the water only if he is so impudent as to turn back. There is a fascination in standing still and looking back over a pernicious course. However such vain self-admiration brings misfortune. It leads only to danger and unless one finally resolves to go forward without having one fall a victim to that danger." The correct attitude is described in the sixth line of *Precognition in Great Measure* (14): "In the fulness of possession and in the height of power one remains modest and gives honor to the sage who stands outside the affairs of the world. By this means one gets oneself under the benefit of infinite deservedness from heaven, and all goes well."

Other aspects of 'looking behind' are discussed in the third and fifth lines of *After Completion*. The third line gives the analogy of the Emperor Wu Tung's having "waited long colonial wars for the submission of the Huns who occupied his northern borderland with constant threat of invasions." The commentary stresses that a correct colonial policy is especially important. The territory won at such bitter cost must not be regarded as an almshouse for people who in one way or another have made themselves unworthy at home, but who are thought to be quite good enough for the colonies. "Applied to persons, affairs, safer we have considered our relationship with another person by strictly avoiding arguments, we then allow ourselves to engage in arguing with them, we allow our masters to rule over more. We may not allow the subjected inferior characters either in ourselves or in other people to transact well."

The fifth line of *After Completion* calls attention to the tendency that we have made a relationship correct through maintaining respect, to then re-examine, think and think. "We've been too hard on them," by which we return to an easy-going, casual attitude. Not only have our interests been won at the risk to enjoy the situation, whether it is correct or not, but this attitude is what the J Chong calls "magical". We play God by granting heavenly favors and pardons when we don't have the right to do so. A natural arrogance occurs when we let someone (of reasonable ability) win at tennis because we play better than they do. Our duty is to require others to do their best, or allow them to do what they will, but not assume

that they can't win on their own, or that they won't improve if we don't coddle them.

Even if we don't adopt grudging attitudes through 'looking behind', we tend to forget our responsibility to maintain the correct reserve with someone when they begin to relate correctly to us. The third line in *Gray's* (12) warns us not to 'unknow' continual indecision, but to remain constant in perseverance. Good fortune depends on this.' Similarly the fifth line in *Brunz Thorough's* (21) is 'having in tact' (dealing with other people's inferior behavior) says "...The case to be decided is indeed not easy but perfectly clear. Since we necessarily decline to know why we must make every effort to be like yellow gold — that is, as true as gold and as impartial as ye lion, the closer of the middle [the mean]. It is only by remaining conscious of the danger's growing out of the responsibility we have assumed that we can avoid making mistakes." Bad habits in others are not changed in a day. Before we can let go of our reserve, the person must have truly and permanently corrected his attitude, from his own mind and volition.

Fighting our mind is what we focus on and listen to within! Of the dominance of the ego and our infirmities is part of the goal by which we're attain our natural state of innocence. Through self-discipline, we keep our mind's eye open, and our clear space free of the thoughts that our infirmities would afflict us if we fail to treat them. In the later of youth we are automatically open-minded, it is unnecessary to make a conscious effort to be so. After we learn structured ways of dealing with the world, and listen to the arguments of our fears, our inner voice becomes blocked and our outer space filled. We are no longer able to see or hear within but are allured only to the external world and how we think it needs to be dealt with. Through self-development we destructure our patternsed ways of thinking by conscious effort we keep our outer view and inner voice empty. In this manner we reconstruct our original innocence. The only difference is that now innocence is consciously maintained; it is not the unconscious innocence of childhood.

The effort required entails overcoming the comfortable cautions of relying on pre-set attitudes. Indulgence makes us change difficult, but they are even more so if our attitudes

become sufficient. Self-development is usually undertaken when we begin to see that we lack the answers we need to deal adequately with life. The beginning consists in to sacrifice these present attitudes and learn to rely on the unknown. We are to remain open and unstructured even though the pressure of circumstances may be very strong, resulting us to fall back on the old defenses. *Perpetuation of the Small* (62) mainly concerns our remaining in the unbroken, such *lucus arca* at a time when the pressure is great for us to make some sort of move. The *Young Power of the Lord* (26) gives counsel for dealing with the build-up of this pressure, which is usually 10-fold firm and keep it within. Before the situation becomes without interfering if we perceive, accepting why it happens as it happens, the intuitive response is able to break through, and we find that this response is not only sufficient to meet the situation, but has a perfect appropriateness that could not have been contrived through wit and cleverness. By following this course of action, our response in this described in the first line of *Innocence* (25). "The original impulses of the heart are about good, so that we may follow them confidently, instead of fond fortune and achievement of our aims". Only by keeping our inner eye open and the voices of our infirmities whilst are we able to receive the deeper, intuitive responses. To understand how this works we need to investigate the intuitive faculty. To know intuitively is to know something without having thought about it. We know something in the same way that our body knows what are intrinsically good objects are useful tools for supports. The body knows this correspondingly down to the degree of correspondence or repetition, it accepts things outright, partially, or not at all. Similarly, our intuition acts as an 'early warning system,' alerting us to the approach of an impossible image or situation, it also informs leaders whom other images and situations are acceptable. However, once we let an objectionable thing pass through, by rationalizing it, the situation seems to disappear, except for occasional outbreaks in them, we are placed in extreme danger. Even these prove unavoidable if we no longer pay heed. Intuitive knowledge is inherently free of creation and objective in sense, even when it sounds an alarm, as in 'Be will', 'Be careful', 'Do not

move!" The reactions of our instinctors vary, depending upon our level of growth. If we have cultivated such strengths away, we may continue to treat them with indifference but if our superior nature is developed, we become alert and watchful.

The reactions of acceptance that the intuition insinuates occur on such a deep level that we often speak of the way we feel as a "gut reaction," or "I feel it in my bones," in a way of describing its harmony with our true nature. If we are able to listen to intuition, we find that we react that which is untrue in an outright manner. To quarrel with it is to produce inner conflict and a deep sense of unease. Contrary, acceptance of what is true produces relief.

We are able to listen to intuition only by being free of our intuitions. That is why in *The Crossing (M)* it is said that we may attain clarity only by allowing ourselves to be chaotic and empty within. Looking and listening to the empty space within we are both aware of the external world in a detached way and open to the common where everything of benefit to our situation is available to us.

Our own nature is like a well built diary capable of going through gigantic waves, however, through fear we have added debris to it until it has become so weighted that the first storm is likely to stamp it. Cultural progress, founded on doubt and fear are like debris on the diary. They interfere with the natural design and obstruct the smooth, natural order of change. By adding pretences and delusions we become fundamentally unsuited to the demands of life. These pretences and delusions not only make us indifferent to others, they cause us to make demands, taking up other people's physical and psychological space. When entire classes of society do this widespread suffering results, and harmony and order cannot be achieved. The only remedy is for each person who sees the need to undertake self-development, then he acts as a center of a group, writing a beneficial claim. People to everyone he knows by how he meets each daily circumstance. By returning to intuition and anxiety himself he enables others to give up their defenses and pretences. By being reliable and enduring in his virtue, he brings out the respect that is shown in others and helps them give up their fears.

Through self-developed our attitudes and our will are

slowly realigned to the Cosmic Will. Those attitudes that have been reinforced by indolence and indecision are re-stabilized and restored; we return to our original state of central consciousness and wholeness. Developing our superior nature is like tuning a piano to concert pitch after it has lagged. The entire dynamics of the piano are freed and harmonized. At first this puts great pressure on the strings and harp, therefore the work must be done slowly and carefully, allowing the new condition to set in.

Through exposing ourselves up to the risks of the Unknown, we begin to see how we are tested and defended by the higher power. Our spontaneous responses prove surprisingly adequate to meet each situation. In watching and listening for the entrance of our ego, with an dart-sense, and as resistance to our efforts, we acquire a certain amount of inner strength and learning that we forgot was possible. Through developing negative attitudes in response to the background, we learn the beginnings of our self-flowing. Playing with life, not reacting to what happens. We may not have gone so far as to "leave calamity" but we begin to find and stay within the empty space. Through developing a careful conscious awareness we learn the meaning of modesty—not seeking to be seen, to feel glad or satisfied. We learn to dwell in the low places and sought by others for we realize that such acts to fill up with a low and to tear down what is high. We begin to realize the great power of modesty, humility and consistency. Through withdrawing from the expectations of others, we learn to preserve our personalities and how not to engage in evil. When we do engage in conflicts we notice a loss of inner strength that we find regrettable to have set free from us with straying from the path. Little by little we pass the raw material of our abusive personalities into a working personality form and strong in itself and attuned to the Higher Will.

All the same from time to time during our development, we allow our ego to act, "I like ego all the best." As long as this question remains unresolved, we will find ourselves continually sidetracked at our objectives. If we follow the path of the ego to its inevitable conclusion we find that it is on a course in direct conflict with the life principle. Its trajectory ends in the death of the spirit. We need to understand thus in all its implications in order to help ourselves and others. 5

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From the Presidents of the PBL

For many of us there comes a time in life when we trap ourselves in relationships with others, we find it difficult to let go of our past mistakes, falls from grace or upsets in our personal or professional lives. We feel compelled to hold on to the past, to have been victimised, to have been wronged. But this pattern of behaviour can lead us to feel continually victimised, continually betrayed, continually wronged. In other words, we find it difficult to move on from past experiences, to move on from past mistakes, to move on from past failures.

We have a strictly secular state, the church being decapitated by the sudden revolution, no longer a power in our life or in the state. We, as a result, are willing to work forward, a really materialistic society now having a source of spiritual power.

The *Chang* calls this a state of *chauvinism*. It believes that our well-meaning us to consider the weaker than it even if they are stronger. "If I can't have a bigger boat, then you must have a smaller one," says the *Chang*.

This state may have resulted from a general exhaustion of all hopes, or the continual shock such as a death, a divorce, or sudden decrease of pleasure as may occur in being fired from a job or denumerbered in an accident. Any of these situations may deprive our ego of the conditions it sees as essential for living further. Exhaustion of our will to live may bring about a physical illness - a giving up rather than in cancer or other disease if we allow these feelings to go unrelieved. As if we are powerless to stop them, we may allow the details of the specific

It is important to realize that our general feelings, both of happiness and unhappiness, are delusions founded upon our ego. As leader of our personality it gives us the impression that we are powerful against it. To make matter

more difficult, our efforts are very frustrated and very
unproductive, because we do not want to go back.

Were we to see where we are in terms of the 'inner world', we would discover that we are trapped at the bottom of a dark, deep, dry well in the company of leards. The index of the well set too properly to climb out. Eventually we may be even within sight of physical death. Our situation may be heard to say, "Do you want to live or not? You must decide." Thus may be followed by the admonition, "What about those seedlings?"

Before we fell into the dark, mere pride, our earthly life seemed to go on almost too smoothly. We seem to have had all our troubles because of others, and have no trouble at all. Our first response is like that of a spoiled child which hits us as if we are in a straight jacket and have no voice at all. First we try to evade the wall on being thwarted. Then we try to graduate the situation there we run it. The struggle against evil becomes very intense, to live or die, to continue or

solutions. For instance, we know this is the realm in which the answer lies, but for a while our ego prompts us to fit its conventional methods of healing. People around us who have not yet experienced the fall of their inferior man urge us to do the same.

may be lured by hopes of quick solutions but if we continue to ignore the spiritual route by which our inner light may be renewed, we may not survive. This is not to say that death is avoidable in the end, for it certainly will come, but it need not and should not result from having given up on life. Death is more properly the fulfillment of life, coming at the opportune time when a human's life is bearing and gives focus to one's achievements. Is this cynical? It cannot be. A devotee can have a joyful rebirth, even though on first glance and for some time afterward one may feel a deep sense of personal loss. We have the circumstances of death are correct, placed us into a golden time of remembrance.

Meeting Fair at the inevitable end of going is a strong direction producing a form of recognition that the *Li Chung* calls "block Fair in like the sides of a wide canal." In going against our nature we bump into the sides because we are not lined up in the direction of the canal. Another glimpse of *Li Chung* in the form of shock comes in recognition of that for a long time we have played, or experimented with life to see where our limits are. The *bengram Trending* (10) claims this to "reading on the tail of a tiger" because the trending is playful the *bengram* implies, the tiger does not bite but the moment we become entrenched in evil the tiger bites. The bite of the tiger — getting caught in its jaws, is the pressure we feel in coming up sharply against our new set of limits. While still in the state of shock we concentrate on what we think is the a virtue of the situation, but it is necessary to stop remaining in this manner and to allow ourselves to be lost. Every resistance to danger, throwing us back upon the rocks of despair and defeat close to death. We are held in the tiger's teeth until we correct our actions and recognize, without reservations, that life is a serious, meaningful business.

In coming to terms with Fair the sacrifice is little of no use, for we are ignorant of the affairs of the wider world. *Youthful & Old* (4) makes it clear that we cannot know about the other world in advance. We need *Fudantze Difficulties* at the beginning (1) says that if we have without the guidance of the forester (the Sage) we only lose our way. To obtain help we must ask for it, subduing our ego and allowing ourselves to be led.

To give an example of "getting caught in the tiger's

Jaws" and of trying to get out partly by effort, a young man I once received a scholarship to Cornell and graduated with honors, afterwards he married the daughter of a famous man and was soon employed by a prestigious company in what might be regarded as an enviable position for a man start me out in the business world. He was considered to be not only highly successful and intelligent, but also a charming, knowledgeable and graceful person. At this high point in his life he had an automobile accident. On being examined at the hospital a splinter of jawbone pierced the main artery to his brain. In spite of immediate and competent surgery he was paralysed on one side of his body and lost his ability to speak or walk. Not dwelling on his losses he applied all his energy reviving his physical abilities. Within two years he had restored a large portion of his speech and voice movements on his paralysed side, but it became clear that he would never walk again. Perhaps more important to him, he would never recover what he thought he needed to be as physically fit. To fulfill the role of husband and father to his wife and child like so many others who have had to undergo a disaster and final decrease in their self-image he plunged into despair and eventually attempted suicide. Some time later after a great deal of suffering he resurrected his will to live. Through work, the strength of his wife, as well returned and he finally overcame the assault of his ego. He was able after much severely wrestling with himself, to accept the role that life forced upon him, even though these struggles had also precipitated a divorce from his wife. Eventually he returned to his job and began to devote himself to the problems of paraplegics. An enormous change had taken place in his attachment of the meaning of life.

An example of what happens when we fail to adapt to adverse circumstances is in the case of a woman whose husband had adored her during their early married life. At mid-life age he began to have numerous affairs with other women. She was unable to accept this blow to her identity and within two years contracted all three types of cancer and died. Such dangers occur when we attach ourselves to pride to belong to a certain family or tradition and from a certain school, or belonging to a certain class or church or state of race, or nationality. It is equally dangerous to accept, in

reverie, defeated moods of ourselves as "being," inaccessible, or drug addict or ex-convert or any other negative branding because we may have met the consequences of following a wrong path. In self-development all fixed views of ourselves, attachments to images, and defensive positions must be sacrificed. Only then can we change these trajectories and win the defense and help of the higher power.

At the depth of despair the first things to correct are the harmful ideas with which we defend ourselves. 'Worries' (27) refers to these ideas - warning us against the action that we may daily with any idea without causing to harm. It points out that every false idea we consider has the potential to affect us for the worse. The *Shrouds* (24) warn us against being 'unwise low and disintegrating influences' which draw us off our center balance. *Influencer* (31) counsels us against listening to ideas that collapse our perspective. Many other begin again similarly alert us to the destructive effects of seemingly harmless ideas that are 'poor nourishment.' Defeats such as malignant things to happen before their time and doubts such as ideas by which we visualize a situation as 'hopeless' are examples of bad nourishment.

When we attend a movie, watch television, or read a novel, we compare the ideas presented with our subjective standards of truth. What we see as absurd we immediately discard if we are undiscerned, however we tend to put the idea on hold and examine about it. In contrast to the idea tends to become accepted through influence - a sort of osmosis that occurs simply because we are not decisive against it. Because we have not yet experienced its dangerous aspects we take the idea to be benign. Seeing it as benign, we tend to let down our guard consequently its credibility and acceptability increases (writing in 1967 Huxley describes this process: 'The inferior things seem so harmless and innocent that a man decides on it looks so plain and weak that he imagines he may daily with it and come to no harm. The *Ah-well*' can). By growing used to it is dangerous, a man can easily allow it to become part of him. He is familiar with it and doesn't need to run. With this he has lost the right way and misfortune is the natural result. As long as we have not been deeply discerned against a dangerous idea, it remains poison in our minds, where we must brand it for what it is - a bare idea.

lost, or half-truth capable of machine. Because of the dangers of playing with questionable ideas, family, from the *f Chong* point of view, is crucial. Detachments against questionable ideas in the only document-making of significance we may do in our lives. The separator man does not brand in others, but at himself in order to rid himself of it.

Coupling with the frustrations that come from bad nourishment is one of the subjects of *Accepting Self* (52). Only by silencing the voices of our selves can we remain free from the voices of the Dark Power. Precisely when we are attached by feelings of resistances or helplessness we get the hereticism *Keeping Still*. By following its counsel and that of others like it, such as *See Clearly* (30), we are able to gain detachment from our emotions and attain clarity of mind.

While the first purpose of 'keeping still' is to find inner peace through silenced our interior voices, it is also a method of meditation unique to the *f Chong*. Keeping still involves bringing the movement of the spiritual forces to a standstill. Once in this state, "the ego, with its restlessness disappears," as the herogram *Accepting Self* states. The fourth line of *The Receptor* (2) notes that the daik element cloaks when at rest. During activity conscious thought occurs at lightning speed. However when we cultivate inner quiet it is as if the fast, move-like actions of our mind slows down until we are able to set the individual frames - the source images of our thought patterns. These images are stored in our computer like memory banks. They may be true perceptions of life, untrue fantasies, or delusions from some ideas. The finer and more refined these images are the truer are our responses to life, because these trace images act to keep us open and unstructured in our responses. By being open and unstructured we are able to receive the impulses that come from the inner world - those of intuition and inner truth. It is possible, through 'keeping still' to recall the primary images if they are inadequate or untrue, we may re-decide the questions and re-program ourselves to keep open and make available an ongoing intuitive awareness. There's programming free as long as the harmful effects of the false ideas we have stored.

It is important to note without qualification, that we need guidance of the Sage in this inner domain of darkness. Continues *Keep*, To study without method is labor

wanted, to establish a thoughts study is preferable." My own practice has been to consult the *f* Ching in the evening and allow the hexagrams and their images to digest overnight, then meditate just after awakening. The first line of *The Ching* (30) recommends this practice, saying, "It is perfectly all the more fitting that serious concentration is important, because the beginning holds the seed of all that is to follow."

In preparing to keep still, several steps are helpful. Generally, yoga exercises can physical tensions which should otherwise have to be overcome by mental effort. Sitting as an effort, dual comfortable positions keeps an awake and free of distract focus. The first part of meditation should serve to bring our attention from the external world of the senses to the internal intuitive world. This requires that we empty our inner space—the area in which our inner thoughts take place.

In *Kriyayoga Sutra* (4), "The heart thinks constantly," and that "it is necessary to bring the impulses of the heart to the silent in the depths of despair." When the heart thinks, the breath becomes short and fast. Deep yoga breathing serves to quiet the heart and still the agitation caused by internal wanting. Fear or the deep sleep, cleansing breaths are useful to transfer our attention from the external to the internal world. In a yoga breathing it is considered important to exhale more slowly than we吸气 (inhalation).

After breathing exercises we may next focus on the work of "water cleaning." This work, even if we do nothing more is important. In what *The Future Power of the Guru* (31) refers to as "daily self-cleansing," it says that "only through such daily self-renewal can a man continue at the height of his power." In *The Taitri* (50) the first line says, "A lung with lungs upturned. Further removal of stagnating stuff." The lung symbolizes our "spirit container" or inner space which we fill in this container is nourishment for God. In this cleansing work it is helpful to begin by removing the way we feel about other people, and see whether we renew our life as it is. If we discover negative elements they must be sacrificed to a steady, quiet effort. Quiet it is said, temporary sacrifice but a permanent one made for the goals of the situation. In helping others

in other things up, we enable ourselves to be led by the higher power, for the sacrifice parts us in harmony with the same. Since everything in our life which exists in mass form we need to form an image of a place of sacrifice—an inner altar upon which to sacrifice our negative ideas and feelings. Doing this in image form frees us from their pressures. Entrenched habits of mind may return and have to be sacrificed again, but each time that we give them up, they become less powerful in their ability to influence us.

If, beyond this point, we are still harassed by feelings of restlessness and reluctance to meditate now, our ego or intellect are controlling them, preventing us from achieving a true state of mind quiet. The ego interacts with "reasons to do something else" that is more important. If we consider with a penetrating attitude, however, its sleep-mindfulness takes over. Once we begin to be aware of our ego's efforts to distract us, we come to the point of ego-separation. Let me now say that it seems to be us more we hear it as if it is someone else. This awareness in our thoughts will looking and listening, our inner eye and inner ear are tuning in to the inner world.

The use of mantra omkars is important both in getting to the meditation state and in maintaining one. With the difference being that we consciously use them to get into mind a state, as in the meditation state what we "do" seems to happen because of suggestions we used. To get into the meditation state the various use of omkars are helpful. The inchoateary nervous system can be influenced by the use of imagery. In some training for instance it is impossible to relax the spine by thinking "relax." There are voice students who learn to project their voices and to a point on the wall. They release the vocal cords from air by visualizing the spinal cord and its accessory nerves in black. Then when the images of voices merge into one white spot, we may bring them actually to a standstill. This stops reflex activity and the tensions caused by negative idea. Once we have become still, so that no images of voices merge into our mind spot, we may begin to see images as if we were watching a movie. Then, anything we may do happens because of suggestions we hear for example, one of my early teachers who was of being in a small, dark, log cabin which had her floor not in doors, only a doorway with no door. The dirt floor was lit

trated with trash, and cobwebs indicated that no one had been in this cabin in ages. I noticed that a broken lantern against the wall and I came to me to sweep out the cabin, which I also realized was my "inner space." In following this surprise I realized that I was "being led," and that of course only concerned. The architect who would have created.

When we first meditated it may take as much as an entire week of meditating to quiet restlessness. Similarly, if we stop meditating for more than a few days, after days of meditation we are required to take more achieve a true state of quiet quiet. Once we have learned restless clarity, it is best to keep it controlled by clarity self-referential. The problem is no different than that of the pen and the right rope writer = do much practice every day.

Once we have dispersed the ego and tamed restless energy we come to the state of silent quiet—the empty place, free of all thoughts. It is important to accept it for what it is—empty, with nothing in it. We expect nothing, and accept everything as it is. If we are humble, accessible and open-minded, we may experience another, unique realm of meditation.

When I first began meditating, as my programs encouraged me to do, I had an experience about meditating. Having come to this empty place I then saw myself in a rather barren room with uncomfortable chairs and a cup on the wall. Inside the room was a chair in "the doctor's" office." waiting for the doctor. I sat and waited for a very long time. At length the thought came to me, upon wondering how long I would just being there. I was patient, but I was forced to wait. I have to wait that perhaps waiting patiently was all I was meant to do. Interestingly I resolved to accept the situation as it was presented, and that while I did not get to see the doctor, just being there sufficed. Upon responding myself to this attitude of acceptance, the doctor came in, and the meditation proceeded. The next night was a surprise that an attitude of acceptance was required to obtain "the doctor's help." It was important that I feel and know from within the sense of humility that was required.

In this state of inner quiet we are able to see and hear thoughts which come from the inner world. When we meditate we can interact with consulting the thoughts. our meditation becomes become learning circumstances like the one described To see in the inner world, our inner eye must be opened

If we earnestly seek to know, the happens when we allow ourselves to be guided. As long as we have fears or beliefs that we hold back and lead rather than allow ourselves to be led. My first experience of inner resting occurred one morning after seeking. I had not yet arisen or attempted to meditate. Although my eyes were closed I saw an intense light that completely fused my field of vision, then filled my body as well, as if it were only an empty shell. At first I was afraid, wondering for an instant what the light could be for I had the sensation that the light was some sort o being. Then a voice said, "Allow this to happen, there is no harm. It was such as authoritative, calming voice that I knew it to be totally good. therefore my reluctance to it gave way. Instantly I began to experience a peaceful feeling that lasted throughout that day and for some time afterwards. From that time on I was able to see in the inner world during meditation although I did not see things every time I meditated—only when I need to learn something, or to see with clarity.

A year later my husband began to meditate. One day we meditated at the same time after awakening. He, as yet, had no visual or audible experiences, and I had never shared my experience of seeing that light in anyone. In my meditation that morning I saw a group of doctors who appeared on sun plane to be operating on a man in a field. The opera ion had just ended and they were taking bandages off his eyes. I recognized my husband as he opened his eyes. Clearly he could see nothing but light as he lay there and blinked. This was the end of my meditation. Soon, my husband also finished meditation and began describing the amazing thing that had happened to him—the intense light entering his eyes and filling up his body, and the feeling of peace from that time on. This also occurred also see in the inner world during meditation. It was in this way that I became aware that one must have one's inner eye opened

for long time, our work in meditation is to find hidden evils and battle with our fears. All this takes place in a "dark realm." However, one day we get past this dark realm into a sphere of light and beauty which I can only call, "the other side of life." Just as there is a dark side of the earth and a light side, depending on which side the sun shines, there also appear to be and her side of life which we leave all birth and

re-enter at death, and which we may visit occasionally through meditation.

Even though our meditations, for the most part, will be nothing more than the work of inner cleaning, with occasional visions and experiences, this simple daily work must not be made to appear unimportant by contrast to the luxury of the visual experiences. Renewal through meditation should be undertaken in the same way we clean our houses, or order our work benches, or our desks. Everyday life necessarily engages the dark force. Life is activity, and in our business we momentarily disorder our inner life, as our houses become disordered through using them. When living in a house makes it dirty, we must clean it and put it in order. In renewing our personalities we bring ourselves back to a state of rest and clean our inner space. Meditation restores our vital energies. Only when we are in a state of rest can we feel a sense of unity with the universe.

When we do have meditation experiences, the situations we encounter are drawn from ordinary consciousness. Other people in older cultures saw mythological beasts, but my meditations included images of submarines and computers as well as *I Ching* images such as dragons, wells, and roses. Dreams of a forceful or vivid nature contain meanings which may be realized by meditating afterwards.

Experiences in meditation, like dreams, are easily forgotten, so it is important to write them down. For if we meditate over a period of years we find that the experiences comprise an entire inner life journey that becomes as important as any outer world experience. For example, over the years my simple dark hut evolved into a clean Swiss chalet with a wooden floor. Later it became a Victorian house which had beautiful paneling, but was rather dark. My present house is one that has much light and beds of roses blooming just outside.

Meditation experiences make us aware of the symbolism of myths and fairy tales. Snow White symbolizes our superior self organizing and disciplining the taints, represented by the dwarfs. The evil queen is our inferior man, or ego with its preoccupation with how it looks. The Wicked Witch of the West in *The Wizard of Oz*, similarly, is the evil aspect of the ego, while the wizard is its unmasked bravado. Alice's shrinking to smaller Wonderland symbolizes the decrease of ego which

enables us to enter the inner world. The three-headed dog Cerberus, of Greek myth, is our ego on guard against our entering the underworld. Orseus, told not to look back at Endrice as he left her out of the underworld, is hearing the same admonition we receive in *Aster Completions* (63)—not to "look back" over dangers overcome.

Through "keeping still" we are able to perceive the negative images we harbor, and through conquering them in ourselves we are able to be compassionate and forbearing with others who are caught in the same vortex of fear. We understand that it is only through being given help that we have been able to become free, therefore, we are willing to help others by being open-minded toward them, and by holding to their great potential. We are also more able to avoid the vindictiveness and intolerance that made us a part of the evil process. This is to express at some point in our lives that sublime quality of the well-developed person described in the sixth line of *The Way* (8), of the "really great man whose inner wealth is inexhaustible, the more that people draw from him, the greater his wealth becomes."

6.

Action in Human Relationships

We find that while we are working on our self development through the *I Ching* we are gradually realigning our point of view to the 'way of the Sage'. This point of view is in harmony with our true nature therefore free of any internal conflict. In having the courage to sacrifice our traditional means of self-defense we find ourselves being defended in foregoing our traditional means of strength, by will and by effort, to make progress against our problems, we are given a far more powerful weapon against evil when the Creative Force is activated in our behalf. What is it that defends us and serves as our weapon? Modesty. Modesty is both our shield and our sword. Modesty above arouses the Creative Power. Through modesty, that is, through doing nothing at all, we achieve everything.

Modesty, in the *I Ching* has several meanings. First it is the humility of knowing we need help from the Sage, and asking for it. Second, it is will-power as resilience, restraining our clamoring sensations. Third, it is patience, holding firm when the pressures of the moment are intense and when yielding to them is the slightest desire would cause us to leave our path. Fourth, it is conscientiousness reflecting to see if we have overlooked any evil in ourselves, and keeping on guard against the entrance of any doubts. This conscientiousness amounts to an unflinching awareness so that one is not deceived by self-flattery or false enthusiasm brought on by the pressure to find "solutions." Fifth, modesty is enduring firmly through sheer will-power as persistence. Sixth, it is the ability to accept things as they come over without clarity through acceptance and docility for one realizes that clarity given one the strength to see things through to completion. Finally, modesty is expressed as devotion to the path of the good for its own sake, for one sees clearly that staying on the path is the goal, and that everything good comes out of that

Through following our path, suffering in the world is lessened, and the world is one step further towards peace and order.

At first we are unable to see any of these things with clarity, and for a time our ego believes that to drop our defenses may cast us into doom. But gradually with growth, the power of this fear diminishes and we are able, after taking all the preliminary steps, to take our feet off the bottom and swim. We are not able to do this before the proper time comes, or without first becoming the disciple of the Sage. For a long time we must be content to walk and work without expectation. Then thus support comes. We need to realize that it can come only when we prove reliable—devoted to being led. Much of the work of self-development is to correct our relationship with the Sage by allowing ourselves to be led.

Anyone who works with the *I Ching* whether he uses it for purposes of self-development or for guidance in money matters, or for the most mundane-occurring things, is being taught 'the way of the Sage' for no matter what our conduct is, to achieve progress requires a realignment in our attitude to the central point of view, this realignment moves us one more small step towards understanding the higher realities. Ultimately we are *worshippers* of our spiritual nature. As the *I Ching* says, the Sage knows how to make use of everything. In self-development we are granted to three main areas of action. Our primary goal seems to be that of correcting defective relationships, for these problems have been the main reason for consulting the *I Ching* as a source of help. Without our being aware of it, to attain this help we must form a partnership with the Sage, which requires changes in our part. We must "work on what has been spouted" in terms of defective or decadent points of view. In correcting them we invoke the Creative Power we cannot let work through us. The new relationships we form are founded on enduring principles. The three areas of action—correcting defective relationships, founding new ones on enduring principles, and invoking the power of like Creative, are the subject of many programs and lines.

When the *I Ching* speaks of goals, it invariably refers to achieving human unity on an enduring basis. When the word "success" is mentioned, it refers to our general progress.

toward the universal human goal. The following headings define the essential principles of human unity: Friendship with Men, Coming to Meet, Gathering Together, The Family, Holding Together, Following Inflame, The Wanderer, and Progress.

Coming to Meet (44) describes a correct relationship as one in which two people come to meet each other half-way. Half-way means that both are open and receptive to each other. *Youthful Folly* (4), which partly concerns the way we relate to the Sage tells us that we need to have a childlike openness of mind, free of preconceptions and fixed opinions. The kind of action required on receiving this hexagram, is to free ourselves of the 'imperfections' in our attitude that prevent our being open and receptive, or coming half-way to meet the Sage. The word "action" often refers to perfecting our attitude going up, down, and fixed positions, yielding on points of pride or dispenging with interests which cause relationships to *Comes to Meet*. The commentator also says that "the coming together must be free of disturbance whenever no otherwise harm will result". This refers either to the way we relate to the Sage or to the way another person relates to us. As the Sage cannot respond to our inferior purposes, we should take care not to respond to the inferior motives of others!

To secure the support of the Sage it is necessary to attain innocence of mind. When we seek the Sage's help for selfish purposes we may receive the second line of *Innocence* (25) which reminds us not to anticipate the halcyon while pursuing our incidental goals will be achieved as a natural consequence of following the path of the good for its own sake. Indeed we prevent the things we seek from happening by attaching ourselves to having them. The things we seek cannot meet us half-way because we do not allow them to come on their own. The action demanded by this hexagram is to let each fight out desires and ambitions. By advancing mental innocence, even if inappropriate we be able to step toward us, coming to meet half-way also must be mutually voluntary, based on the principle of spontaneous attraction described in *The Marriage Mandala* (54) as the 'essential principle of relatedness'. We must maintain reverence in our relationships while the coming to meet is mutual. Maintaining

reverence is the correct action (or non-action). Coming to meet half-way is possible only between people who are mutually honest and sincere in their way of life so that they do not overstep the limits imposed by justice and equality. It is the great joy of such relationships that they are full of mutual trust and verity.

We understand 'coming to meet' better if we compare it to a contract made between two people. If one is indecent in performing his part, or has mental reservations about what he is willing to do, the contract may fail. Although such a person may have entered the contract without any informed object in view, his attitude may contain objections which arise only at the time his obligations are to be performed. These hidden objections are what the f Chang calls "secret reservations of attitude". Such a person may secretly feel that contracts are not to be taken seriously, or, on seeing how difficult it is to fulfil his part, he may begin to doubt it; because of some idea that all contracts are subject to fitting into his concept of what is "reasonable". In any case it is impossible to come to meet such a person half-way, and the f Chang repeatedly reminds us that it is better for us to go on our way alone and to seek out the fundamentals of truth we firmly established before we commit ourselves to other people. For a long time during our self-development we hedge on our commitment to following the path of the road for a own sake. Mentally we agree only to follow conditionally, if the strong souls very difficult our indomitable compass that they did not agree to follow under "these conditions". However before we can be of true service to what is higher than ourselves, we must have developed firm loyalty to our principles.

This does not mean that we are intolerant or impatient with other people because they do not follow the road, any more than the Sage has been intolerant or impatient with us if we reapture the source of evil in ourselves as being fear at the deepest level, how can we find any other cause for it in other people's indecency and impatience spring from our infirmities who desire things to be more comfortable, and who secretly doubt the path as the means by which we may be defended and by which we may correct defective character and injustices.

If we are already involved in defective relationships,

these become the means by which we learn the "way of the Sage". In correcting them we learn the true power of modesty as a shield and sword. For instance, we keep the infusions in other people in check by perseveringly maintaining a proper distance and decorum, keeping disrupted from "looking at" their behaviour. When this produces a change in them so that they begin to relate to us sincerely, it is our duty to "meet them halfway," because at this time we are relating to their superior self; however, we are careful not to let go of our encelion mood, induced by wine. This grace can adorn, but it can also swamp us. Hence the warning not to yield complacency, indecision but to remain constant in perseverance. Good fortune depends on this." Possessor of Great Virtue (14) reaffirms this point in warning us that "benignity alone is not sufficient as the cause of Possessor of Great Measure, for insolence might begin to spread. Insolence must be kept in bounds by a guru, then good fortune is assured." It is important to realize that in relating to people in this way, their superior self will emerge and disrupt as their inferior man regains confidence when their inferior man returns. We must unconditionally disengage and go on our way in the same manner. To remain involved tells us that our ego has prevail. When we allow this to happen, we lose the Sage's help but end up regaining self-discipline and free ourselves from the hold of our ego. This coming and going apart from any role we may play as it is natural. The best guide Abundant (15) advises us about a short period of influence in the first line, as the preceding uses open receptivity as required by wisdom and contrast, the analogy is given of a gradual eclipse of the sun and there is nothing we can do about it, we simply have to let it happen. But if we had heedlessly to the power of truth, to what we know as control and humbly withdraw and disregard the vulgar mass power and once more we have an influence for the good. The hexagram warns, however, that we need to remain detached and cautious relating to the person only as the monitor allows, and avoiding any enthusiasm on our part. This swift re-emergence of the moment of in-

Namee is brought about by the Creative Power, a response to our correct attitude.

Fellowship with Men (13) also speaks of "secret reserves, nations of attitude," but more in the context of factionalism. Whenever we set ourselves apart as different, better, or more deserving than others we create a barrier between ourselves and them that prevents their coming to meet us halfway. We do this when, as parents, we assume the right to abuse our children, or when as teachers we make our pupils feel less important than ourselves, or when, because we own something, we think that ownership gives us the right to degrade the essential dignity of anyone else. Other lots of factionalism exist as well. For instance when we make a fixation with our infusions to do somuch as if we know is incorrect, we exclude the Sage. Factionalism may be to agree with some one just to get along with him when we could better preserve our dignity by withholding our consent! Similarly, when we call to another person's ego because it is uncomfortable to go on our way alone, we choose the high road of comfort rather than the low road of modesty and honestmers withdrawal from the high road is the action often counseled by the *J Chay*. The second and third lines of *Following* (17) speak of following the "Baby" in ourselves, a high as no one can imagine thus or that or following the great man in ourselves. When we follow the latter withdrawal from the baby we experience a certain sense of loss as we give up the old comfort, but we find what we need - for the development of [our] personality and in our hearts we feel satisfied. Once withdrawal is an action of perseverance that has its own reward, but only when it is a modest, benevolent, not an attempt to impress others by first of them to notice our withdrawal. If we only a private withdrawal that preserves our purity of mind and our innocence and shut [ourselves] in the social relationship to the Sage is all we need when we withdraw. But we need to notice that preserves our receive the hexagram *Following* with them (13), we need to receive our innocent thoughts to see if we harbor any kind of factionalism that would separate us from others or from the Sage. Receipt of alternatives of visual, every separate us from others, and clinging to such repudiations of thought separate us from the Sage.

Detachment from negative images arounds the power

of the Creative to solve problems in a just and correct manner. Such negative images may be feelings of alienation and hostility, doubts about our path and its outcome or anxieties caused by fear, these images, in turn, cause us to desire to make the situation different or to arbitrarily seek swift progress, or to reluctantly take matters as hand to bring about a 'solution' to the problem. The Fifth book of Confucius (5) says that we may safely turn the matter over to the Sage to be resolved by itself. In many situations the problem is resolved not through any external action that arises spontaneously on our part, but by simply "letting it happen," through letting go of the problem. Our "action" is to "let go." This is what the adage in *Bitter Through Bliss* means when it advises us to "let justice be administered." In effect, we turn it over to the higher power to administer. In practicing disengagement from negative images and their offspring emotions, we train ourselves not to brand adverse situations as "bad." By not deciding the situation is "unfavorable," we remain open to learning something from it, and allow the hidden force to resolve the difficulties in a favorable way. From the *3 Chuang* point of view, authority provides the opportunity for inner growth and development as we overcome the doubts, anxiety and judgments that block our access to the Creative Power. It is also its role that an evil, either in us or in other people arises from doubts and misunderstandings. Doubting that we, in and of ourselves, are sufficiently equipped to succeed in life we develop a false image of *tu*. Doubting that we have *he* from the Creative we fear what life has to offer, therefore build defenses against the unknown. Misunderstanding *tu* and *he*, we believe that we are assaulted from time to time by an evil force. All these doubts and misunderstandings are at the root of how people relate incorrectly to each other.

In the foregoing examples we have seen that action tends to be expressed in terms of applying limits to our thoughts and actions. Accepting such self-imposed limits is the message of *Liberation* [60]. We are counseled by this hexagram to rehearse our limits before we become involved in trying situations. By doing this we are prepared to withstand the dangers and threats which such situations present. *Liberation* also in forms us that if we would set limits to the behavior of others

we must first limit ourselves. If we would cure another person's "harmful towardness" — which is a form of self-defense — we must free ourselves first of any feelings of alienation we may have towards him. This alienation may exist in any functional attitude we have towards him, such as seeing he is hopeless, or impossible to influence. Another reason for limitation we must place on ourselves is that of restraining ourselves through self-discipline, from expecting quick results. Our inferiority necessarily measures the other person's behavior to see if we are having an effect. The *I Ching* explains that we must learn to work with time as the vehicle of the Creative Force working with time, relating to the fact that slow progress is the only progress that endures. In part of the process of non-action we need to withdraw from impatience and "flow" as with water that only runs downhill. We need to prohibit our impatience from "watching" the lesson hour," and from putting images of gloom and doom before our inner eye. Sometimes doing this may require what can only be called "real" self-limitation, and, while some perseverance, but it is only by such means that we can gain superiority over our reactivity in others. We also find that during such times we can overcome the avulsus of our inhibitory if we mount a resolute determination to withdraw from them they can withstand such tendencies on our part for a maximum time of about three minutes. Then they collapse. It is important to remember that they are but paper dragons and they do not have the invincible power they make us think they have. It is also important to remember that when we cling steadfastly to our path, we also let help from the Creative, but even more readily if we remember to ask for help. Perfecting one inner life in the ways described develops the power of inner truth. Being I am in our minds as to what is enacted and correct is also a part of the power of inner truth. The hexagram *Reverberation* [49] cautions that what we do of people must correspond with a higher truth and not spring from arbitrary or pet "manners." Getting this may indicate that we need to reflect on what we ask of people what we think as ourselves with the demands of what may not be so from the cosmic point of view. We may have unmet needs, for example, that a person who has been unfair with us ought to go through a series of steps to re-establish their

creed ability and good will. In effect, we are saying that we require them to meet conditions of our specifications, other than those the supplier can best be expected to meet. Such demand is not property our business, for it is not of our self-interests price and quo. The way is much more direct to the top of the cream! our partner, whom they have referred. We also need to show using the methods in the market place "right". In all situations one must, which is easier in help to contact the customer if we then forget our responsibilities to him, present or appropriate the success to our personal ends. Breakthrough and breakthrough down occurs, as the secret are given through knowledge

While we are presented by our limits, free to tell other people what to do, we can say what we are willing to do or not add on to our path. To respond only from firmly placed values as to what is *not* and correct is to act from inner truth. As it says in the hexagram (*Confucius* 16), if we take everything into consideration at the very beginning" and define our rights and duties "the cause of conflict is removed in advance. This is possible only if we have come to the realization of exactly what is correct and if we are unwilling to depart from the path. People fulfill their part of vice. If we are benevolent or tendent about what we are willing to do or have the limits people will consistently observe the boundaries of correctness and place us in untenable positions.

The power of planet Earth is reflected in our ability to connect with others, but not to the ego. Here we'll sometimes be encouraged to "join together" while in a state of separation. The power of negative thought, we need to remember, is also active here. In the hemisphere of the heart, we feel our doubts and fears as physical sensations, but we can't buy them. There is a limit to what we can do, but there is no limit to what we can feel.

so, we may not expect people to change their habitual view of us quickly. They will still expect us to be volatile and be weak and courageous to relate to us in an adolescent manner until our new levels of personal growth are reflected in them. This slow process of personal growth requires us to be patient and preventing ourselves gradually from reacting through instinctive situations. The actions described thus far - those of non-action, of keeping our inner attitude correct, work through the power of inner truth. Inner truth has to mould to great strength before it can break through instinctive situations. It means in strength as direct proportion to our inner persistence and power to hold to the correct path and it acts on the principles of gentle generation described in *The Gensis* (The Prodigal Son) (157). Just as roots penetrate rocks and physical items apart, persistence in the correct attitude breaks through closed minds. The actions as best described as the days here of life is very gradual. In such a manner do we experience the awakening of our understanding in our every contact with the / Christ.

A second type of action arises spontaneously out of a correct attitude. This action manifests itself as a response to what is happening, and although we realize we are acting we do so with such detachment that we feel we are observers rather than doers. The action happens through us, rather than by us. We are conduits for what occurs in the huddled world of spontaneous action, very forceful and abrupt, and so different from our normal performance in that actions that did not completely bypass us, moreover, we may even think that what we did was beyond our limits but in making the first afterwards it is confirmed that the action was correct. We are aware that if the correct effect had been a propulsive one and that we could not have planned it, Somchi says the action taken is a very quick calming action but again we are detached. Such moments do not come often, but usually happen in difficult situations in which the help of the Creative is greatly needed.

Such spontaneous actions can only occur when we are in a receptive and open state of mind. It may take place after we have been misunderstood and challenged by other people's reactions, and have strictly held to our limit. Suddenly we say or do the correct thing. Steadfastness has aroused the Creative Power to act through us. The state of mind in which

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Similar to this spontaneous action is a 'new building action' where suddenly moves is similarly to a spontaneous idea, which happens by itself. This action is described in the book of 'The Feminist Power of New Creation' (26). Refusing projects to the situation in which it occurs is described in 'Perpendicularly of the Small' (27). Feminist movements or our part 'Perpendicularly of the Great' (28) may also warn us that we are in an 'exceptional time' in which it is possible to make great strides forward, or if we are caught the same of opportunity may pass us by. During this time the external situation seems to demand our taking some action but we don't know what action. As 'Perpendicularly of the Small' tells us it is necessary to wait in the 'ambiguous space', doing nothing. Doing nothing and waiting in the correct attitude results in a host of other feminist The various new building seen in this part in the writer

of *The Tempest* Power of the Great (26), which speaks of daily self-renewal through keeping still as the only means of returning at the peak of our inner powers. In "learning this power by renewing the urge to act we experience a sense of discomfiture. Waiting in the ambiguous spot is gall to us, to our enemies who point to the "inheiriting dangers of non-action." The rush of desire to do something is pictured as a bull's horns and a rhesusmonkey's tail which may be controlled through seeing with clarity that it is not yet time to act. Finally, with our being truly aware of it, the inner power has its effect and the obstacles are overcome. When this happens we get the top line which says, "He attain the way of heaven, success." Through waiting and controlling our inner energy - inner power (srova) and the victory was won. It was as if the root made the boulder wrenched and split. He boulders apart At this final moment those who were hostile or unresponsive change and became open to us. This change is dramatic and unpredictable, unlike the domination of any logical process.

which must be overcome if we are to succeed. The Adviser (*Dharma*) (129) refers to the danger which may cause us to abandon our path if we are certain even the *Mahatma* doubts. Doubt may cause us to make some effort to solve the problem, for example, we may give up an opportunity, or on another, or on the Creative. These moves cause us to lose our partnership with the Sage and because they are also against our master, may they result in destroying our inner light. Once we over come this first level of danger we encounter threats on a second level. We may feel alienated towards those who made us suffer through such trying situations, "as our intention would part it or the pressure of life situations may cause us to fall into conflict with others. Having conquered these trials we may receive the fifth line in *Bhavar Comprission* (61) which confirms our having persevered through the situation to the end. Persistence brings good fortune. No remorse. The heart of the superior man is true (good fortune)." The sixth of sixteen *Divine referents* in the *Chun-*

In a unique focusing of will to hold to what is good in ourselves in other people and in the self process, so that the inferior man, wherever he exists, is overthrown first we receive from another infinite imitations have them and kindness

Our attitudes from the other person, leaving it truth up to him to do or not do the right thing. This kind of humble dependence in which we "cling to the power of truth, are vessels like Creature Power. We do not need to like the person, or to believe in him, or to believe in our own power—just the opposite. Truly, we are powerless without going from the attitude of disbelief to the extreme of belief, we simply return to the means the empty place, the neutral place the place of the Creative in so doing we attain our inner clarity and we preserve them by recognizing and accepting our own powerlessness we are then in a position to find themselves. Thus space acts as a kind of cosmic mirror in which the outer person perceives and apprehends his interior man. In this manner we make a space for another person's superior man to reign and control.

The build-up of inner power depends upon the self-sacrifice we depict. We also need to be aware of the kinds of inner qualities that we have to develop to become carriers, forgetting our faults, small mistakes, such as enterprising, gerty of unworthy thoughts, or carrying on fanatics, through minor power. Doubts on the other hand usually collapse in. Clearly, inner power is acquired through voluntarily placing upon ourselves the strictest limits of restraint, humility, and perseverance in correct inner thoughts. To sum up the power requires that we control both ambitions and the tendency to rely on ourselves with confidence. Inner power is maintained through daily self-control, letting go of everything and except will every day. At the same time, it is important to free ourselves from crass-headed habits of mind towards it and march forward with great determination and ambition. The goals, however, may only be achieved through a gradual step by step process which includes both effort and failure. We need to forgive ourselves for our play living in our past, and for frequently lazing. If we are unable to bear responsible to expect too much, too soon, therefore the other says we must pull "ourselves over upon limitations."

Moderacy as a Shield and a Sword

In using the / Change for guidance in difficult situations over a period of years we not only come to understand how moderation brings about our defense and inheritance but how moderation also acts as a tool for rectifying our relationships.

If a person is treating us persecutorily, it is a learned modus vivendi dishes for us to clear and if we remind him of this to the same pattern of respect. This he does from ignorance, innocence something in his favor of vice makes him feel he has the right to be indifferent. If we were to have such an attitude toward the same, the sage would withdraw the feeling of no respect leaving us in the control area of the bad likewise we would withdraw from the baddest person. "using one's better virtue", of attachment to them, and no longer look at their wrong-doings in one's other eye. This enables the person to see what he is doing in the mirror created by his word. By developing our alternatives we may feel we have lost strength to his superior self. Moderately, his ego is over come. We need to realize that this change is short-lived but it is an excellent beginning. The change does not last because it is only founded on his response to fading of his ego. It becomes a permanent change when he sees clearly that unity with others depends upon his devoting himself to correcting his mistakes. Only then can we abandoned a more formal way of relating to him.

The sense of loss, loneliness, or poverty of self a person feels on our withdrawal from him is what, in figure through property by leverage we withdraw scratching his state of mind, letting him go. We must take care not to. Withdraw with any other attitude than that required to maintain inner peace. It is need to keep from giving up on him. If we withdraw with feelings of alienation, or of self-righteousness our ego is involved in the number. The ego, in the true line of the here-apart way, "lets the power and suddenly to punish. The

culp is not only do we submit, but "by taking up the responsibility of the master among ourselves harnessed". One person's 'ego' may not punch another person's 'ego' withdraws as punishment can help in correct巍ous relationships or only if we conveniently apply its principles. It is sometimes difficult to restrain animals by positive and negative reinforcement. When no animal makes us feel certain of and security our dashboards at when a person withdraws, we comply a subversive message by research withdraws. When an animal performs its lessons well, we willingly pull it when a person returns to the path of responding correctly we because go to meet him half-way, rather than tell him he does not things correctly. In this way he comes to relating correctly from his own need to leave certain and we do not force a him. Our consistency and discipline in letting our each movement and responding to it does the work. It is unnecessary to teach a person behaviour to see if he is becoming a set of belief we need only be in line with ourselves. Our success come within us perfectly within 10 minutes and when 10 relate we never only burn within.

It is an important of China people to work with a situation only so long as the other person is receptive and open, and to retreat the moral that previously written. The benzene alchimist (155) describes the coming and going of the moment of influence as a gradual eclipse of the sun. The first line pictures a line of influence, in which people who are open and receptive to each other can be together ten days, and it is not a mistake, "although in actual time it may mean only five minutes. The second line pictures the beginning of an eclipse when and moment begins to obscure the light. This changes to a total eclipse at the third line when no influence is possible. [it is as though his right arm were broken," and the more courageous persons have pushed themselves into the foreground.] (These persons symbolise inferior thoughts.)

In the next line the eye is passing and come more as operating occurs in which we may have an influence. When we understand that this represents a central cycle of influence, we learn to 'let go' where the moment of influence passes and not to press our views. This gives other people the space they need to move away from us and return of their own accord. The Sage related to us in precisely this manner, and the

beginning commands that the Sage is never bad, in view of our strength and power, but to always like the sun at mid-day. In the latter way we can avoid spiritual darkness when we think we are making progress, or become discouraged when the dark period comes. Throughout the cycle we learn to remain detached, holding steadily to the 'light' within us and within others. The impulse are strive to influence, we "push forward firmly". If we insist on accomplishing the goal, all the time, our inner light is darkness and our will to live things through, is damaged. It is important to prevent our personal desire & personal impulse to impose. We must be lenient, skipping our steps, and "use every effort to be like yellow field—that is, as true as gold and as natural as yellow. To fall victim to careless calculations because of our desire to enjoy the improved situation is to appropriate the results of our work to our selfish ends. As long as we remain conscious of this danger we will escape being trapped by it.

When we recognise another person's ego their ego and the intentions it commands feel affirmed and supported—when we withdraw that recognition, their ego and the accompanying intentions feel abandoned. When the ego fails, as this matter to provide the intention with the presence of has proved, the intention lose confidence in it. They then turn back to the superior self for guidance. But the superior self is too weak to maintain control for long against the 'ego'. In addition idea of what the personality needs to succeed if we too readily release the inferior's sense of comfort they conclude that they have missed the intentions of the situation and return their loyalty to the ego.

The strength of a person's ego corresponds to the amount of attention it can attract. On the most simple level this recognition is by eye-to-eye contact on the more basic another level we strengthen other people's ego by watching them with our either eye. If we are annoyed with someone, we are watching him with our inner eye. Only when we withdraw both our eye-to-eye contact and our inner eye do we deprive him ego of its power. As Confucius says "We cannot lead others whom we follow." By following them with our inner

"Silly! Look at it," giving me the courage to do so. I saw that the dragon was surprised that I was still there. It snorted and roared again, then looked to see if I was frightened. When I was not, it lost all its power. As I realized that its bravado was nothing but a charade it began to crumble and go up in smoke like the Wicked Witch of the West in the *Wizard of Oz*. It was only a paper dragon. As I pondered this, another image appeared. I saw a cat holding a mouse until it became unconscious. When the mouse regained consciousness, the cat ate it again and it ceased to move. I noted that the cat was unfeeling in the mouse only when the mouse was active. Next I saw a snake coiled around a tree which had a few small birds in it. One of the two birds was terrorized by the snake while the other was indifferent to it. The snake, I noted, was interpreted only in the terrorized bird and ignored the other one. These three images represented aspects of the ego's predatory creature which seeks only to disturb those things it can bully or from which it can get a reaction. When we fail to react, either with fear or with anger or with indifference, our constrictive influences, as in the case of the cat, leaves us alone.

Very often our withdrawal is challenged—the other person trying to get some response from us. This challenge occurs because our adherence to duty has inspired a certain envy. The envy may first be expressed as baited *The Chuckle*, however, that "we can endure like the durable of others." Hatred (austere), we may feel compensation envy as a flattering admiration. At first our inner strength and inner power are interpreted as a mark—one that people would like to possess, as if we embody the image of what they would like to be. To discover whether it is real or just a mask, they test us. These envious assaults are called "tears". Mockery again, in our defense, we conveniently search for the right way to respond. As long as we are aware the right way whom's attack at the right time. *Neemah* he, we prepare for these wars by firming our wiser discipline and readying our mind to hold its the empty place. In the second line of *The Law* (190) it is written: "My considerations are erroneous but they cannot harm me". The commentator says, "If a man conceiteth of real understanding, he may indeed experience envy and chagrin, but that is not dangerous. The more he honours himself to his actual achievement the less harm can the envious inflict on him." We do not allow ourselves to be drawn in any discussions, off the present and core of what is crucial, but ignorantly maintain, our innocence and purity of mind.

In meditation I saw three images which symbolised the search of the envious ego. The first was that of a dragon, gaudy and blood-red, staring at me with fierce eyes, blowing fire and smoke. My impulse was to face but a voice said,

"Stay! Look at it," giving me the courage to do so. I saw that the dragon was surprised that I was still there. It snorted and roared again, then looked to see if I was frightened. When I was not, it lost all its power. As I realized that its bravado was nothing but a charade it began to crumble and go up in smoke like the Wicked Witch of the West in the *Wizard of Oz*. It was only a paper dragon. As I pondered this, another image appeared. I saw a cat holding a mouse until it became unconscious. When the mouse regained consciousness, the cat ate it again and it ceased to move. I noted that the cat was unfeeling in the mouse only when the mouse was active. Next I saw a snake coiled around a tree which had a few small birds in it. One of the two birds was terrorized by the snake while the other was indifferent to it. The snake, I noted, was interpreted only in the terrorized bird and ignored the other one. These three images represented aspects of the ego's predatory creature which seeks only to disturb those things it can bully or from which it can get a reaction. When we fail to react, either with fear or with anger or with indifference, our constrictive influences, as in the case of the cat, leaves us alone.

Another meditation showed the nature of the ego when it is involved in unreasoning anger. This time a bull charged toward me but I noticed that it was in a full-fight ing rage with a red cape in my hands. By holding out the cape as a boxer fighter would do it only thoughts of it was enraged me as it gored the cape. I realized that to protect someone who is angry only makes him more angry. It is vulnerable, however, to react without reacting by replying in a vague and non too sensible way—to hold out a cape so to speak. As an angry person is not interested in being reasonable, any reply we make is not understood. One that makes no sense has the advantage of satisfying the person demanding a response. Given him nothing further to argue about, and before we remain unfeared. Determination on our part to keep from engaging in conflict brings the help of the Sage so that we say the correct thing.

Still another meditation showed came to me on the danger of idle curiosity. In this meditation I had walked into a snake's territory and it coiled back to strike me. I realized that by intruding into its territory, it brings a very and determine

creature naturally yearns to defend itself if we insist on threatening another person by threatening all his affairs through idle curiosity, we erode our own character. Little consideration is also against the Confucian Law.

The best defense against evil is to allow ourselves to be aware of it without stopping to stare at it and brand it. We notice it only peripherally and keep it at arm's length so as not to become 'infected by' it. (To be affected by it is the to become infected by it.) A line in the *I Ching* counsels us to walk in the model of danger as if it did not exist. This keeps evil at bay. By serving and becoming evil, we do not see or know evil. The book *First I, and Fountevry* was an example of the way how to set evil. The grandson, young Lord Fauntlevoy, simply unanswered all the old Lord Fauntlevoy's unfair comments and motions, making them, by right of his of complaints, into the highest motions, eventually the old Lord began to see up to this best view of himself that his grandson held. This is not to say that the way of the *I Ching* is to measure such an approach, everyone must find his own way of keeping evil at bay so as to walk in the field of danger as if it did not exist.

If we find the way of the Sage difficult, the *I Ching* counsels us to remember the ancestors—those human beings who "went before us" on this planet journey, developing themselves and persevering through the difficulties. They had no more will power than we have yet they overcame the difficulties. When we follow the path of the good and the because we feel the help we need from the Creative Power. In spending our willpower we are defended; in relinquishing our wants we have all that we need, in launching ourselves, the Creative Power is aroused to do the work. Through following our path and coming to meet the Sage halfway, life becomes a constant renewing of gifts.

Although we have laws and guidelines, there are no rules. Much of rules and then relying on them is to turn things over to our masters. The inferior man would reduce truth to a set of rules in order to force others to conform by threat; or he would say there are no rules in order to have license to break them. The Tao may not be defined, only approximated. Lao Tzu said, "Man follows the way of the Earth. The Earth follows the ways of Heaven. Heaven follows the

way of Tao. Tao follows its own way." By listening within and following the guidance of the framework, we may follow the ways of Tao and "attain the way of heaven. Success."

The Creative Experience

It is the nature of the Creative to 'further', as the first hexagram. The Creative states furthering can occur on many levels. When, on consulting the *I Ching* for the first time and it replies that if we relate properly we will be furthered we interpret this to mean that our goals will be attained or great strides of progress will be made. Our hopes and expectations, being high, cause us to overlook the simpler everyday occasions. The first step toward any goal is to live with clarity what must be done. When we get the hexagram *The Creative* it may refer to having attained clarity we understand the way of the Sage, by which all difficult though may be achieved.

Furthering most often refers to comprehend ng, for when we see that the way of the Sage is in a wiser way, and where we are with inner knowing how well it measures the steps upwards to success we need not strain up so much strength to persevere. Clarity gives us strength to wait, for in the superior view by which we see the scheme of things, dignity disappears, with all its threats. Clarity is strength giving us a superior view as the first means by which the Sage helps us. Having a superior viewpoint in the difference between merely a garden at ground level, where no semblance of order is visible, and seeing the garden from a sufficient height whereby the orderliness of the rows becomes visible.

We find that furthering—the advancement of our potentialities—occurs in steps. Furthering advances us to the next step in knowledge or the next step in invention. On the spiritual level, it is an advancement to the next step in our perception of the Creative Order. The patient learns a new and better way of playing a game, he 'Masteries' accrues. If The master knows something needs to be expressed but he has no grasp of how to say it, the master comes to him quite suddenly when his mind is on other things. The artful is modified about a section of his training suddenly the color or form comes to him. The inventor 'lives' but gets a breakthrough which enables him to complete his invention. In all of these

situations, furthermore, as the Creative Experience has occurred it has come as a breath through—a sudden penetration. Sometimes we see a series of images or a general schematic structure without being aware of seeing or hearing anything—the answer seems to well up from below, or rises to us from above as if there is a special hole through which it comes. We experience it differently at different times, and each of us experiences it in different ways. But always, it is in the form of something. Once it begins, we begin to happen and keep open to it, for we know that if we were free we will lose our connection with it and it will cease.

If the Creative Experience happens in visual form—that we see in a Gothic Picture, it has a lot of detail, each bit of which is part of the other we see. Once I was asked to attend a Quaker Meeting at which I was to talk informally on the *J Ching*, after the customary one hour period of silence. Because of the informal nature of the talk, I could not see how I could be able to present the *J Ching* in the orderly sequence of words I thought to be crucial. If those present were not to be confused during the hour of meditation I ran two strings. First I saw the image of a string such as one of the larger strings on a banjo and suspended from the ceiling to the floor, a hand piece in its loop. Then I saw that every person in the room had come in his pre-occupation which separated them from one another. As the string vibrated, their wharums simply dissolved away. Thereafter, the room contained only a feeling of openness among us. The second image was that of a schematic containing of a horizontal bar that had a plus sign at one end and a negative sign at the other, a small point representing the center of the line of everything above the line world. I saw that all the beginning of my study of the *J Ching* and my "original location" was in the negative end of the line world moreover my means for dealing with the quiet world had ceased to work, the only place of safety. Although I hardly recognized it's existence in the initial world, it was the fact that I had no choice but to jump off the quiet world line, the extreme positive end. Thus the location represented

represented the extreme world and everything below. The inner "original location" was the quiet end of the line world and completely above the line. Its only reality was the quiet world moreover my means for dealing with the quiet world had ceased to work, the only place of safety. Although I hardly recognized it's existence in the initial world, it was the fact that I had no choice but to jump off the quiet world line, the extreme positive end. Thus the location represented

world existence. Eventually I came back to the center of the line, with half of me above and half below the line. In a state of balance between both. This schematic represented what happens when we are the *J Ching* for self development. I represented what happened to me and was faced with the message "going to the schematic in the tree-flowering talk that followed, I was able to see people's qualities as a departure-points for referring to the schematic and my own interpreter of being taught by the *J Ching*. In this way the talk had an orderly progression and many that would not other wise have been possible. Moreover, the questions seemed variables designed to allow me to follow the schematic. That was typical Creative Experience.

An ancient Chinese commentator on the *J Ching* said that of we want to understand the meaning of a heresy, and we must follow the source of heresy as our follower a heretic. The image speaks a thought process in our mind which may be "followed" in this manner. We do not interfere with the process directly (other than if our thoughts go to far as to lose sight of the original image), but we go too far. The creative experience begins in a similar manner—something is sparked, and we follow it without interference, our intellect may serve to remember it or write it down and interfere bringing no fruition, but in every case, our intellect remains as servant and follower, not leader.

All of us has experienced the Creative in some way or another. We have done so when we were in a particular state of mind. We come upon this state accidentally and our mind falling into the hole forget how we got there. The *J Ching*, through the hereditarily developed our awareness of the door way to the state, and of the rules surrounding our use of the Creative Product, for there are definite Cosmic Laws governing our use of it.

In order to have access to the Creative Experience there must first be a need to know. Secondly, we must acknowledge that need and that we don't in need of ourselves know the answer and that we can't. The *J Ching*, however we acknowledge these limiting happenings, the sooner honest and that we can't, and of ourselves. And 1. The sooner we will make the Creative Experience available to us. As long as we think we "do it" or that there is some trick to getting there, the doorway will remain closed. The sooner we

recognize that it is a gift from the Creative, the sooner the doorway will open for us. Symphony and humility are the beginning of the Creative Experience, and asking for help is the key. Next what we seek must be watchful, the musician seeks to express the eternal sounds of the music, the inventor sees that his invention will benefit many people, the writer sees that his work will help others attain insight into the problems of their own lives, all this is to say that the person believes in the value of what he is doing. As Lao Tzu said the master painter makes the pot for its own sake. That is enough. But if a person's mind is bedeviled with images of his success or fame the Creative Door will not open.

Contemplation is the effort to see to bring into consciousness the connections between our external experience and its events in the unique world. If we understand the underlying image, we understand the thing. We see it (in a flash) in its correct placement (or hierarchy), and in its relationship to other things. Thus, need to see to solve a particular problem, much as a sort of riddle, or Chinese Puzzle. It is our nature to solve these puzzles, for through coming into contact with the Creative we learn about our spiritual nature and the meaning of life. Coists are part of the same growth process by which we bring into being our mutual existence. For this reason, in Zen, it is said that one learns Zen not through studying Zen, but by studying archery or flower arrangements, or chess, that challenge one to solve a problem. The problem is inherently cosmic in nature, requiring that we come into the proper relationship with the Creative to obtain its solution.

Magnifying, or our attempt to hypothetically construct the answer is our ego's attempt to mastermind the problem. In part of the Cosmic Humor that we struggle frantically by repeated unproductive and 'intellectual' assaults upon the crown it is only when we let go, without trying, I you can't do it, it will in my power that suddenly it comes freely as a gift. Lao Tzu says, "The man who is born deathly as the full The man born life, and forget where it came from. As the fourth line of *Flower Truth* (41) says, "The moon away from the sun, reflect home from away." Here, in our partnership with the Creative we stand as the moon in relation to the sun, reflecting the greater light. The commentator says that "in the

moment when the moon becomes full and stands directly opposite the sun, it begins to wane." When we forget the source of enlightenment, we begin to lose it. When we first come into contact with the Creative we are undeveloped and do not know how to relate to it. We stumble upon it and for a time we wear the mask, as the dwarf, Albreich wrote the Rosicrucians' gold. We need to lose the heir of the Creative a number of times before we develop the humility to treat the sage with tenderness and gratitude, and to free ourselves from the presumption that we stand in all to our specimen, which *Opposite the I Ching* calls, "Contemplation through the crack of the door."

I happened to read *Zen in the Art of Archery* by Eugen Herrigel and *Guru for the Mind* by Ram Dass simultaneously. I rarely read two books at once but on this occasion I was reading the former when a friend asked me to read the latter and give my opinion of it. In that way I happened to read the sections in which both Ram Dass and Eugen Herrigel experienced a breakthrough, at the same time. Doing so led to a breakthrough (or fall as well). Ram Dass had tried to mastermind the answer to his come true and again while in the Zen monastery Fantasy he concluded that he could not find the answer, immediately upon returning to himself, the answer came. Similarly, Eugen Herrigel spent five years practicing the techniques that lead to "letting go" of the bows string without connecting thought to which challenge was his eager fantasy, in chapter ten he gave up, and admitting that he "just couldn't do it." Instantly the wings flew from his hand effortlessly, and the arrow hit its mark. The real day I played tennis as I never did before with the awareness that I am of myself can't do it and that "it" does it. As long as I allowed "it" to make the shots without interference, my plays and responses were far beyond my customary level of ability. When I interfered, thinking it would be better to go cross-court this time, or "down the line," my shots misfired. It was an amazing demonstration of this correct way of relating to the Creative, and of realizing the power of the Creative to work through us. We cannot achieve this connection with the Creative by will, but by attaining that particular state of mind. My wanting to win was an interference, (being proud of a shot) as an interference causing us to my oppo-

and, but I began to feel, and get confirmation from my best
friends that I was supposed to be doing something else
Gradually it creased on me that I was to make a book of my
books on the herograms. After four more years there were
completed and were published as *A Guide to the I Ching*
Publishing was to be my Grand Central Scaboo. It is in such a
way that we are led to the right, or are meant to do, and to the
right as well as we intended to do them.

Not only are we led to do things we never help we don't even know we need. When I began to write this chapter on the Creative Experience, I thought I would only be a small step from because I had only a few pages of notes on the subject immediately. I was presented from writing by other work that I unexpectedly returned. Meanwhile, I had meditations on the way we think and on aspects of the subject I had not yet seriously experienced. I began to be aware that I was being fed and needed help I didn't know I needed. There were aspects of the Creative Experience which I was yet unaware. Although the Creative Help is not necessarily based on our desire to know or the feeling that we need to know, rather it is help given us to complete now much in the correct way, as the need

When we attain a close working relationship with the creative we find that not only do the ideas come to us, but supporting material as well, of many kinds! Some years ago I experienced this phenomenon when I was working on a large racing driving project that needed documentation. For months I had been collecting clippings from friends & contacts I was working with on this material; other friends would see books or lectures and bring them to me. This continuous help came from so many quarters, at the precise time I needed it, seemed very phenomenal to me at a time when I knew nothing (con-

The doorway that leads to the Creative Experience is that of modesty and acceptance. We wait patiently and allow our search to be guided by both the experience before us and the rabbi's lead. Then it happens because it is what we need, to go from here as part of the 'we' process and progress. It fits into the Tao—the dimension in which the Divine Will is more true. The term on which it comes are that it is to come in us, and must also be of benefit through us, to all others. The *Heartman Socrate* (42), which concerns our having this help arms that "if great help comes to a man from on high, thus increased strength must be used to achieve something great for which he might otherwise never have found energy or audacity to take responsibility. Great good fortune is produced by selflessness, and in bringing about this, good for

The Creative Experience cannot happen if we sit idle. The Creative Experience cannot happen if we don't want to go on, and we don't care. Our basic emotional tone and growth and light must not be shut down, or our most sacred submerged feelings and creative thoughts must be

dispersed. The Creative Power will not operate when we are fixed to our 'self', or when we desire the Creative Experience to be paid off by us to happen. We must place ourselves in the mind of "letting it happen".

We shut off the Creative Experience if we consciously interfere in it. While meditating we may be instructed to respond to the meditation masters in a certain way, but this often from conscious interference or attempts to manipulate the flow of images. If, after we have had meditation experiences or have had the Creative Help to our aid, we do not appropriate the help for selfish purposes, our success will inevitably follow by failure in the end. We may not manipulate or play with the Creative Power. The third line of *The Creative* (1) speaks on this point: "A sphere of influence opens up for the great man. His fame begins to spread. The many flock to him. His inner power is adequate to the increased outer activity. But danger lurks here at the price of separation from his lines to the benefits. Many a great man has been ruined because the masses flocked to him, and weep him into their cause. Ambition has destroyed his integrity. However, true greatness is not inspired by temptations".

The Zen practice of 'no mind' mental quieting oneself is the profound of the Creative. "No mind" means to be free of intellect and to attain a conscious inexistence and purity of sound. Pure of ourselves as the personality of the Creative means that we like the concert violinist by practicing make music our form so that the Creative has a medium through which to express itself. Although the partnership is a 50-50 one, our part requires a little different devotion to our path of self-renewal through meditation. The writer must narrate his material as a bare branch can stay in contact with it. The uncreative mass pocket has problems, and like the character, look at , from every angle. He must do this first as a detached way when the Creative helps.

The Great we begin when it is still . in the early morning in the middle of the night when we are gazing and driving our car. When it comes, it must be attached to it that moment with the rhythm and our alignments steady as mudville. If we fail, it will catch and harm carefully or allow it to act on us. That is, it needs to do what it needs to do in the same way. It is a Our permanent soul who takes over and makes of it what it

is important to write, draw, or otherwise utilize the products of our creative realizations.

We also find that the Creative Experience comes at the most unpredictable times. For example, I was writing a group on publishing a history. During the morning time when the first meeting was to be held at nine o'clock, I was in time at breakfast when I began to feel an easier sequence of thoughts which I realized, was the agenda I needed for the book of As a consequence, the meeting flowed smoothly and the project was off to a good start. When nothing at all had occurred before the next meeting, I simply listened to what the other members had to say. I became aware as I listened, that I had overlooked an important step in the procedure. Although the next meeting was a month away, I began to worry that I might forget something else, if I failed to get more thought to the project. Two or three nights later, I awoke at 1:00 A.M. with a sense of what I needed to remember for the next meeting. I got up and wrote this down. When we were back to bed soon, a similar dream came and I again got up and began writing. When this happened a third time, I thought no imagination, "why at 1:00 A.M." I was then too awake to sleep so I meditated. Presently I saw moving clouds that, as I watched, formed into a very smiling face like said by thought transfer "If you could also have become impaled through drowning, you would have received the help at a more convenient time".

The last attacking the Creative Experience is great. We are not unlike the hamster children, who upon laying her eggs, check's loudly to announce her team! We may want to think we do our much to *The Cheng* and, however, to keep up in bounds. If we give way to this feeling, the breathing problem, body, and the song or feeling of joy can stop. *The Creative Experience* is like an eagle, her long process first the head comes through then the shoulders then the hips and feet then the aftermath. We must let the whole thing happens with an attitude of sacrifice, otherwise we receive only a part of her member and although it is a complete image we may draw conclusions prematurely about the content in which the image is to be understood. The content has to come through, too otherwise we have the eye without knowing what to do with it.

will, for its own purposes. I have often had three-part meditations, any part of which might have been mistaken for a simple message if I had jumped to that conclusion. The Creative has a way of signaling when the meditation or thought is complete. It is as if something says, "That is all." Sometimes we understand it to be. "That is all for now, more will come later, as you need it." The painter who ignores this feeling outside himself runs his work by intellectually deciding to add or subtract from the painting, and the inventor creates needless problems for himself if he fails to let go of matters at this point, everything he does will have to be undone if he is to re-discover the direction in which the Creative is to take him.

The Creative Experience comes on its own terms. It is a gift from the source of all wisdom. As it is put in *Graz (22)*, it is "a white horse" that "comes as if on wings." The "winged horse" is the symbol of the thoughts that transcend all limits of space and time. We may use the knowledge gained in this way, but not perhaps or maybe in. If we do misuse it, we find that a penalty is attached. All that is necessary is that we sincerely seek and humbly receive. Through retaining our humanity and concern ourselves we turn these gifts into a way of life that will guide and lead us around us. Then our joy is great, it is not that of the excitement that is experienced on first coming into contact with the Creative, but that of fulfillment and completion, of harmony and oneness with all things. Nothing is so great as the serenity and appreciation one feels in seeing the Creative Hand in everything.

7.

GOALS

The *I Ching* mentions "goals" in several hexagrams and lines. *Fellowship with Men* (13) says that "true fellowship among men must be based upon a concern that is universal. It is not the private interests of the individual that create lasting fellowship among men, but rather the goals of humanity. That is why it is said that fellowship with men in the open air acceds. If unity of thus kind prevails, even difficult and dangerous tasks ..can be accomplished." Indeed, the very name of this hexagram implies that fellowship and unity are among the great goals of mankind. Other hexagrams which concern the universal goals are *Praise* (11) and *Gathering Together* (45). The fourth line of *Gathering Together* speaks of a person who seeks to gather people together. Since he is not striving for any special advantages for himself but is working unselfishly to bring about general unity his work is crowned with success. "Since early the third line of *Before Completion* (64) urges us not to "lose sight of the goal". While in the above lines the *I Ching* counsels us not to doubt our goals to rectify relationships and to achieve peace and unity between people, it does not want us to become goal-oriented. In the second line of *Innocence* (2) we are counseled not to "count on the harvest while plowing." From the viewpoint of the *I Ching*, the great goals of mankind are achieved only through each of us following our own path. If we look at the goal in terms of wanting it to materialize, our perseverance will be undermined. To achieve our goals we need to keep them in mind without fastening our entire eye upon them. They will materialize only as a result of our keeping on the path of innocence, docility and acceptance. Keeping on the path, therefore, becomes our goal. As the second line in *The Receptive* (2) says, "Straight square, great, without purpose, yet nothing remains unfulfilled."

This is not to say we should not contemplate and recognize the universal goals of mankind or our personal

goals. Such recognition is necessary, and holding to the idea that they are worthwhile and valuable is part of following our path.

Universal Goals

The greater goals of mankind are those of equality, justice, peace, and human-heartedness. They include the ascendancy of the superior man over the inferior man in such a way that factions between people, brought on by individuality in party lines and districts, disappear. Man is at one with himself and with nature. There is no longer any opposition between the human will and the Divine Will.

In implementing the call made as fellowship with Man (1) to free ourselves of those restraints of attitude by which we set ourselves apart as special, we recognise some decadent social attitudes which are "spoiled" from the *Change* point of view. For instance, the view that man can exert dominion over the earth and all that is in a proportional way. This is the idea that he is special and has the right to do so as he sees fit without the permission. The *Change* point in *Change* Measure (4) constructs a different view toward postulates. "A magnanimous, liberal-minded man should not regard what he possesses as his exclusive personal property but should place at all the disposal of the ruler or of the people at large. In so doing, he takes the right attitude toward his possessions, which as private property can never endure." The ruler, in this case, is the Sage or what is good, spiritually. Nor does the superior man sacrifice his higher nature for considerations of vanity or the pleasures of the senses. The top line of *Postponement of the Great* (20) says, "There are things that are more important than life." From the cosmic point of view, all things have duality and are according to the benefit of the lower aspects. The superior man keeps himself correct and never abandons the right to be unwise to suffering.

Suffering, perhaps, cannot be eliminated. Once I had a meditation experience in response to remembering an old Buddhist friend who had lived through the Buddhist Revolu-

tion. He had said he could not believe there was a God, for if there were, how could such a God permit the suffering he had seen, to happen? In the meditation I saw the face of an older man. His expression exhibited what I was only describing as "all the suffering in the world." It was as if he had witnessed every terrible thing that had ever happened, and his expression was that of a deep contentment. Immediately I realized that it was the face of the Sage in yet one more guise. The message of that face was that the Creator can only work through us. Misery and suffering must because we fail to do our small part. We are not expected to do it in full, but everything that we do about correcting unnecessary divisions just like much suffering.

It is not that a permanent and ideal state of peace is ever achieved, for in the Tao of change, instead of a harmonious balance between things, is always followed by decrease, or unbalance, and decrease changes back once again to increase. Change is the Tao of creation. But if we do not take up the space needed by others, and if our requirements are reasonable and just, there is space and enough for all living things. Just as through the creative effort of those who carry the long-term trajectory of progress upwards towards peace is made possible in the world, a long-term trajectory downwards occurs because people relax into laziness and dependent habits of mind.

The *Change* Point (1) establishes the world, and society in general, honest, brought to a state of order and harmony. The ruler (Sage) furthers the people, and the people, by their ordering activity, further assist "this controlling and furthering activity of man in his relation to nature is the work one nature that regards him." Man, in harmony with himself, his human fellows, and nature, brings an end to all feuds. The high principle is in the key position—the "good elements of society occupy a central position and are in control; the types of heaven rules as man."

Gathering Together (45) presents an image of people rallying behind what is correct in the community through their "collective body." "Only collective moral force can unite the world." This is made possible through "great offering units," meaning the voluntary sacrifice of personal goals, where ever they conflict with the great and good ends of society.

and nature *Holding Together* (1) also lists some of the essential components by which people may be brought together into a correctly functioning social order. Human society should "hold together through a community of interests that allows each individual to feel himself a member of a whole. The central power of a social organization must see to it that every member finds that his true interest lies in holding together with it." There must be a "real rallying point." The very purpose for social organization is "that all may complement and aid one another through holding together." "Police measures are not necessary." The people "choose to liberate of their own volition. The same principle of freedom is valid for life in general." Indeed, throughout the *I Ching* the principle of freedom is follow and to choose echo over and over. The only bonds are those created by natural affection, the only leadership is that created by inner truth, combined with gentleness and friendliness. *The Joyous* says in this regard that when "the hearts of men are won by friendliness, they are led to take all hardships upon themselves willingly and if need be will not shun death itself, so great is the power of joy over men." Force, pressure, even the mildest use of leverage is against the dignity of the individual. Such an ordering requires a social organization by which "lower ranks correspond with upper worth," and the leaders hold those around them purely by the power and truth of their personalities. As *Be judgment in Following* (17) says, it is only when our leaders are consistent as "doing right" together with "no blame" that we can follow them without coming to harm.

Individual Goals

Although our original aim on consulting the *I Ching* may be to rescue ourselves from the厄 of difficulties, to achieve this goal, we find that we are required to rescue the others with whom we are involved. Gaining help from the Sage gives us this cosmic obligation. In the hexagram *Dissoluty at the Beginning* (3), our obligation to rescue the others is pictured as a wagon that we (as the horse) must pull. When we look to set ourselves of this burden, we set the last "Horse and

wagon part. Strive for union," and the explanation, "It is our duty to act, but we lack sufficient power. However, an opportunity to make connections offers itself. It must be seized. Neither false pride nor false reserve should deter us. Bringing oneself to take the first step, even when it involves a certain degree of self-abnegation, is a sign of inner clarity." We invariably receive this loss when we are tempted to give up on others in whatever ways our relationship has failed due to faulty attitudes on our part, we must correct these alludes. This obligation to rescue others is not performed as we might think—with our watching their path and interfering in their lives, doing the right thing may isolate us from them if recession calls for going on our way alone, if that is the only way an eventual unity may be achieved, it is necessary to go in that direction. Holding to the potential for good within others may be our primary goal during much of our self-development.

Through correcting ourselves we strengthen the family. Is the framework of family less, the "performance of moral duty is made easy through natural affection" and this practice of correct behavior can then be "widened to include human relationships in general." As *The Family* (37) explains, "The family is the basic unit of society—and indeed, is a society." In fact, if we break the chain of decadent social attitudes that are passed from one generation to another through the family, the social order may be renewed. As *Work on It's Not Star Born Spotted* (18) points out dependent traditions are carried on partly because they are our only example, and partly because we need to justify our parents to ourselves. When, as fathers and mothers, we settle our problems rather than give up on each other, we maintain a tradition of patience and perseverance in the way we relate to people. If, on the other hand, we are impatient and vindictive, our children will adopt these attitudes and they will be passed on into society through the way they relate to others.

The common view of Chinese philosophy—that if we would change the world we must first correct the state, and that if we would correct the state, we must first correct the community and that if we would correct the community we must first correct the family, and that if we correct the family we must first correct the individual—undoubtedly comes

from the *J Chung*, which holds the view that a real and lasting influence always proceeds from within outwards. Apart from the obvious ethical benefits of following our path, a higher purpose is written into the lines and hexagrams of the *J Chung*. Reviewing ourselves and others, from the difficulties of external life is preparatory to fulfilling the highest meaning of our lives.

A Job To Do

Anyone who chooses to develop himself finds that his path leads to an important job. In following our Tao and completing our spiritual journey, we are part of the great spiritual evolution of the universe. Not everyone answers the call to develop himself spiritually. The fifth line of *Holding Together* (8) points out that whether we follow this path is entirely up to us. "There is depicted here a ruler, or influential man, to whom people are attracted. Those who come to him he accepts, those who do not come are allowed to go an their own way. He invites none, flatters none—all come of their own free will."

Certainly, the path is rigorous. The training requires a certain withdrawal from normal life—a withdrawal that frequently separates us from old friends and family members, for a time. Meanwhile, we gain the companionship of the Sage and find others who become companions of the journey. Our withdrawal is not planned, is simply happens. Nor is it a complete withdrawal, as in going to a monastery, we usually have to go on with the business of life, caring a living or raising a family, while we work with the Sage in the daily classroom of experience. It may be all we can do to maintain these essential activities, extra activities require more energy than we have available.

Many lines in the hexagrams discuss this withdrawal. If we are meditating, we often see our outer world location as being isolated from everyone but the Sage. The fifth line in *Fellowship with Men* (1) speaks of our sense of loneliness. "Men bound in fellowship first weep and lament, but after, when they laugh. After great struggles they succeed in meeting." This line confirms our continual reacquaintance with those with whom we have deep and unbreakable inner connections.

The work that is achieved through withdrawal is described in the sixth line of *Work on What Has Been Spotted* (18). "He does not serve kings and princes, sets himself higher goals." Withdrawal, it cautions, "does not imply a right to remain idle or sit back and merely criticize. Such withdrawal is justified only when we strive to realize in ourselves the higher aims of mankind. For a, though the Sage remains distant from the turmoil of life, he creates incommensurable human values for the future."

Thus work requires time, for every lesson in self development has to be directly experienced, and every fear unmasked. Through encountering numerous dead-ends and making our way through the maze of beliefs and disbeliefs, inner truth accumulates to a strength we never had before. Our inner development has been like that of a seed that sprouted and worked its way through the soil to reach the air and light, then to slowly grow to become a tree—well-developed and firmly rooted. Such an image is given in the hexagram *Development* (53).

The effect of character purification is like that of producing electricity. Electricity is generated by rotating a solid piece of pure copper inside windings of pure copper wire thus causing electrical charges to be given off onto wires as electrical currents. This is possible because, in pure copper, all the molecules line up in exactly the same way. When our will is aligned with the Cosmic Will and our inner mind and heart are purified, the same powerful effect occurs.

In respondant to the *J Chung's* call to purification, we sacrifice all ego-aspects of our personality as impurities. In *The Tong* (50), a call is made to sacrifice the "highest earthly value," which, when we think about it, is the right to lead ourselves—as our ego puts it. This step to self-purification is perhaps the most difficult to make, but it is the one that creates true inner power. The purity of spirit that creates inner power is equivalent to a complete absence of mistrust in our relationship with the Sage and Fate. This purity expresses itself as meekness and acceptance, and as mildness and steadfastness. In practical terms, it means allowing ourselves to be led blithely and joyfully by the Sage and by letting what Fate puts before us to happen without resistance from us.

Enlightenment progresses in levels. One plateau succeeds

Another as the spiritual baby in us matures and we attain the cosmological view. It is easier to see with clarity, and clarity of mind is retained for longer periods. We become more wary of the encroachment of sedentism and carelessness, constantly the problems that vexed us severely at first do not trouble us now. We are up to the challenges, partly because we know our limits, and partly because we know where we need to ask for help.

Enough moment means, literally, letting off the overburden. Virtually the first half of our life is spent accumulating an overburden of half-truths and outright falsehoods that we have accepted both unthinkingly and thoughtlessly. These have accumulated into a belief-system which results in self-conflict and disharmony with others. In undercutting this overburden we no question of actions we have carried for years without realising their deteriorating and exhausting effects until we are liberated from them.

Three conceptions in particular stand out of our spiritual problems. They tend to be expressed as disbelief. The first is that we are born evil. The second is our disbelief in the fundamental goodness of life, so that we doubt that by being simple, sincere and sincere life will work out for us. The third is our disbelief in God as an active presence and force for good in the world. Thus we limit God - the God that is around us in the grandeur of everything that exists, and in every expression of the sublime. Most of all, we slender God by creating him as the image of our inferior man—as selfish, egotistical, unapproachable, uncaring, unmodest, jealous, vindictive and prone to capricious moods and destructive temper tantrums. Thus we lose sight of the fact that God is totally good, totally benevolent and present in everything—the living and the dying, the flowering out and flowing in of God. In coming into harmony with ourselves or lost the true nature and presence of God, and the immediacy of God in being sincere and following the good we attain the powerful help and come to know the caring of God. In coming to know the Self we feel the friendship and sense of humor that is also Good.

Growth through the successive stages of enlightenment cultivates three main virtues: Susceptibility, Sincerity, and Severity.

Susceptibility is manifested in the first law of *Tredzine* (10) as the ability to work in a certain way to do what is good for its own sake. "When a man is disassociated with modest circumstances, he is restless and aimless and tries to advance, not for the sake of accomplishing anything worthwhile but merely in order to escape from humiliations and poverty." Once his purpose is achieved, he is certain to become arrogant and luxury-loving. On the other hand, a man who is good at his work is content to behave simply. He works to make progress in order to accomplish something. When he achieves his goal, he does something worthwhile, and all is well."

Sincerity is to answer the moment as it presents itself if we don't know the answer. It doesn't mean we leave the field to the enemy of *sincerity* and wait, clinging doggedly to the power of the Creative. If the answer still doesn't come, we wait avoiding conflict. Sometimes it is necessary to say what we believe, modestly, so as not to alienate what is strong, but if we take hold of issues or press forward with our views so as to make an impression or if we defend ourselves in the ambition to improve the situation, we go too far in a case. Sincerity is to listen to the other voice that arises from sincerity and detachment.

Serenity refers to an acceptance of events which come, not from deficit but from the courage to meet all things, good and bad, with equanimity. It is a confidence to let things be and to let them become. It is a return to our inner voice and really act upon it. It is the ability to accept duty, accept duty, accept predicaments, accept accidents, except adversity, accept good times. This acceptance is not that of the beginning student who is finding his feet off the bottom, afraid himself to drown, but of one who somehow, begins to swim. This is a sort of confidence that can be attained only through growth and cultivation for it is founded on a firm realization of the hidden forces that control. i.e.

Armed with these three treasures — Sincerity, Sincerity and Serenity, each person finds a sphere in which to work. In this sphere he does not merely fluctuate on it as if stranded on a firm rock. himself are on the path, but "strangers freely with all sorts of people, friends or foes. That is the only way to achieve something," we are informed as the final line of *Foldstone* (17). The here further cautions that we must "have firm prop-

formed that the leader who does not abuse his great influence, but who uses it instead for the benefit of the ruler, is showered with presents from the great man who 'invites him constantly to his court'. In *Surionne* (17) it is said, 'The King introduces him to the Queen Queen, which before he has not yet placed the ruler in his servant'. In *Pusring Compendium*, the 'King offers him a crown (Ch.)' to each of still another reward in *Inscrive* (42). Through sacrificing self-hatred to help others, the follower is 'presented before Good' by the ruler in *The Army* (?), by achieving victory in the war, and so are awarded "rewards".

Thus we wear the invisible mantles given us by the Sage. The secret base of The Army people is that our decorations are cared. Although each of us on the path knows the other and there is true comradeship in the Kingdom always remains unbreakable and unseparable. No person can get us to change to cling to such as our organization, but we are not satisfied. We are unperfected and unrefined, but it doesn't matter. We feel our situation, and our officials considered us as the best. Not is everyone who is on the path a secret of the I Ching. As Lao Tzu said, a great many people who are near or distant from the Tao have succeeded in their whole lives.

The way of Tao is to remain hidden. The way of the Sage is to remain unnoticed. The wiser thing is often hidden in the simplest even Lao Tzu said "Friends laugh at the Tao. If they did not laugh at it, it would not be the Tao." How else can it be that throwing pennies can teach one to be wise? It is the way of Lao to rear wise people in uncomprehension ways.

Although we don't see the Sage we begin to perceive his hand in everything. Lao Tzu said he is "the mother of the world" in one sense, and in another, he is "he /a her/ of the world". What we come to value are the hidden things we know and accept that they must be hidden and that they cannot be approached by a conceptual or linear

"We are able to keep our position with a sensible brightness living as we find it - simple, true and if we feel

Family Power of the Gentry (193), it is recommended by the rules of recognition as a part of the law of the land.

formed in Contemplation (30), is not being free of blame, but in "knowing how to become free of blame."

Book II of the *I Ching* says, "He who succeeds in endowing his work with this regenerative power creates something organic, and...enduring." Again, "the perfected nature of man, sustaining itself and enduring, is the pathway of Tao and justice." And again, "The Book of Changes imparts divine mystery to the nature and action of the person who puts his trust in it; thus he meets every event correctly and aids the Gods in governing the world." "In knowing the Tao of change and transformation, such a person knows the action of the Gods. Such a person attains the divine forces, and accomplishes change and order by divine means. The instrument of his perfection is the Book of Changes." In my own work with the *I Ching* I have found it to be no less than all these things, realized long ago by the ancients who travelled the road before us.

Our job is no less than to put the world in order. We can do this only by being responsive to the Divine Will. The ability of man to act as a conduit for the Divine Will makes him the third primal power, giving him a unique capacity and responsibility to "Further." As the top line of *Sanktung* (12) says, "Left to itself," everything changes toward "disintegration and disintegration. The time of disintegration...does not change back automatically to a condition of peace and prosperity; effort must be put forth to end it. This shows the creative attitude that man must take if the world is to be put in order."

This creative work fails to each person who sees that the job must be undertaken, and who cannot turn his back upon the task.

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